

Moses Orimolade

A Saint Among The Saints

Revised Edition

By

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THE HERITAGE OF THE CHERUBIM AND SERAPHIM FROM OUR LORD JESUS CHRIST THROUGH HIS SERVANT MOSES ORIMOLADE TUNOLASE

Alas! There are many people in this nation, and worse still, even members of the Cherubim and Seraphim, who do not know the founder of the church was many believed, it was founded by CAPTAIN ABIODUN, others argued that a group of seven man came together to start the Church, because of the different branches of Cherubim and Seraphim.

It is a pity that even some heads of different branches refer to themselves as founder. It was not like this from the onset. The Church was one fold with one shepherd. The church remained one for four years, after which the devil caused great confusion, which lead to division in the church. Many went to start their own branch of the Church retaining the original name-Cherubim and Seraphim.

We have from some dailies and books that didn't give accurate/true account of the Church, in this case many Church or branch leaders claimed they are the founder of the Church.

I have taken the pain to write this book to refute such report, and to establish the fact that no other person, but MOSES ORIMOLADE, was the founder of the Holy Order of Cherubim and Seraphim.

SECONDLY

God the creator did not of course give every man same talents, those with same talents do not get it equally either. This He did to ensure dependence and love on the principle of give and take among humanity.

While some depend on physical strength and prowess, some rely on mental talents. Some, he made great artist, poets, philosophers, others He made business and financial gurus, scientific inventors, mathematician, medical experts.

God carefully and marvelously give some but very few people extra-ordinary talents, we have them as genius and super genius who leave indelible mark on human history and whose achievements guide humanity for ages. These are very few in numbers and time of advent well spaced. They came in different fields of knowledge about the creation as in politics, warfare, science, mathematicians, astronomy, finance etc.

We also have the super genius that specializes in the knowledge about the creator. These are the Saints, the Sages and Prophets.

The genius in man is its own achievements and includes other men to recognize and acknowledge him. This also is applicable to the Prophets and Saints. They show man the right path to God. They teach man about the creator, the purpose of creation, the meaning and way of life. Chosen Prophet or Saint by nature and disposition is good and pure in all affairs, his attitude in truthful, straightforward and noble. He abstains from evil and wrongful doings. He is an epitome of what he teaches in practice and he inculcates virtues and righteousness. He suffers for the benefit of others. His character is without blemish.

He can identify and provide solution to problems, which defy ordinary minds. He speaks on or apprehend. He is an expert on spiritual issues as it release to True God.

It is noteworthy that in every important worldly affair, an expert is needed for advice, which once given must be trusted and accepted, for example a sick man needs a doctor. He must therefore have complete faith and trust in the medical expert (Doctor) and follow his prescription strictly to regain his health. So is the case life of religion. Humanity need to know God, the truth, the way of

life to him, the only person who is an expert on Godly issue is the Saint or Prophet. It is incumbent that people should accept his words follow his instruction and obey his orders. Since disobeying a Saint or Prophet means disobeying God. Above all the true Prophet/Saint is a person raised by God himself. God sends such a person to humanity to convey his divine message to his people. God himself command to obey and rely on his Prophets, Saints and Messengers.

Different people have written different books about MOSES ORIMOLADE. Some claimed he was a hunter who happened to encounter a powerful angel at "Ori Oke Olorun Kole;" Some even claimed that it was the Moses in the Bible that we called MOSES ORIMOLADE. However, the account in this book is an outcome of a thorough research and findings of many years from elders who worked with Moses during his lifetime. I made my findings even to Ikare town where he was born. I visited his relations of second and thirds generations. I visited the National Archives University Ibadan and Ile-Ife for my findings.

During this period, I had opportunity of meeting some elders (both men and women) who are so conversant with the history of Seraphim. These made me understand that ORIMOLADE is not a mere person.

My fathers in the Lord, Sp. Apos. Pro. G.O Fakaye (Surulere); Sp. Apos. Pro. Alogbo; Sp. Apos. Pro. A.A Adebayo (The National Supervising Prophet); Sp.Apos. Jacob Fagbemiro (Late) Sp.Apos. Pro. Amos Iroko Ajagbe (Late); Baba Aladura George Tunolase, (The son of Moses Orimolade's younger brother, Pa Akindele); Baba Aladura S. Okeyomi (J.P) of Ikare land, at various time told me a lot about my father Ajagun Mokadi.

**FOR THIS REASON, BELOVED BRETHREN, MOSES ORIMOLADE IS THE ROOT AND THE SOLE
FOUNDER OF THE CHERUBIM AND SERAPHIM WORLDWIDE**

I am truly convinced that when you are through with this book, you will be convinced that the church is not a cult, and that MOSES ORIMOLADE is a true servant/master called and sent by God. Baba Moses didn't have many wives, or made himself a witch doctors he wouldn't take another man's wife to the river for bathing, neither would man's wife to the river for, neither would he shed blood of goat, sheep or duck for whatever reason. If we truly follow our doctrine, we will make heaven at last. We must continue to evangelize, because it is mandatory for all followers of JESUS. This is the ministry of the Church which we are called into.

The book of Mathew Chapter 10 vs 1 to the end tells of us the ten Commandment and importance of Evangelism.

Moses Orimolade Tunolase worked for God and with God till his death. May God give us more grace to do same.

PROPHET SHOLA ANJORIN



Mount Jehorah where Moses Orimolade shown himself to Prophet Shola Anjorin and prayed for him on 1st Sept., 2008 - 75 years after his death

**APPEARANCE OF SAINT MOSES ORIMOLADE ON MOUNT JEHORAH, C&S MOV'T. CHURCH,
ABUJA 75 YEARS AFTER HIS DEATH**

Glory be to God in heaven, Halleluya!

A lot of things happened after the death of Saint Moses Orimolade Tunolase which is beyond human comprehension; they are real and not false story.

Moses Orimolade's life was full of mysteries - from the womb to his birth, and when he was sick for many years and was left in a room, yet he was carrying out great revivals in the neighboring towns and villages where God wrought great signs and wonders; His encounter with many unknown (but divine) visitors; and his crossing over of river ojawiri when he was leaving Ikare. Honestly, a lot of mysteries surround his life, which we cannot mention one after the next here.

Perhaps, if at all we will not believe all these, we should at least believe this mysterious incident that happens not long ago, which we are going to discuss.

Many writers have written about so many incidences that occurred after the death of JESUS CHRIST, likewise Saint Moses Orimolade.

Saint Moses Orimolade appeared to Prophet Shola Anjorin at Mount Jehora, Cherubim and Seraphim Movt. Church, Kubwa, Abuja on 1st September, 2008 by 3:00 am which was exactly 75 years after his death. However, before we proceed on the incidence of that faithful day, let's give a brief background of the Church.

**BRIEF HISTORY OF THE CHURCH ON THE ROCK C & S MOVT. CHURCH MOUNT JEHORA, KUBWA
(THE TESTIMONY:TRIUMPH OF PRAYER OVER CHARMS)**

There was a young man who though an 'ALADURA' (Prayerist) In Cherubim and Seraphim Church, believed so much in the 'efficacy of charms for protection. He was patronizing Muslim Mallams (Alfa) and herbalist. They made charms and seal for him to hang on his flat door in Lagos

in order to ward off armed robbers etc. He had so much confidence in the 'efficacy' of the charms that he rarely prayed to God for protection.

In order for him to realize his stupidity and the impotence of charm, In ord robbers invaded his flat on Wednesday, 19' of January, 1994, and carted away all their belongings but they did not harm them. On the their way out of the flat, the robber jokingly prayed that God will return all they had stolen in manifold and that his children will not be armed robbers like them; and more importantly that they knew they were sinners but were looking for what to eat!

For three days the young man refused to pray to God (Prayer-strike because He (God) did not prevent armed robbers from his house. Moreso, when his household, especially the wife, used to hold morning and night devotions (prayer session) in their flat.

On the third day, the spirit of the Lord counseled the young man that be reposed his trust for protection in two powers, God and Satan! "So, choose one for you to be able to justifiably accuse the one chosen, in the case of failure to protect you". The young man consequently removed the three charms on the railings above his flats main entrance and reluctantly threw them away.

Meanwhile, two other charms and seal made for him to protect his car from armed robbers and accident were kept inside his Mercedes Benz Car.These were not removed as till had some confidence in the 'efficacy' of charms. He was so confident about the charms in his car that he refused to insure the car against accident, robbery, etc.

Exactly 90 days after the first robbery incident, on Wednesday, 20th of April, 1994,armed again snatched the Mercedes Benz car at gun point without any harm to the man. After this second robbery incident, he carried his box of charms and threw it into the river, as every faith and confidence in charms and their maker! He thereafter became and "angry' with Lagos.

A childhood friend Mr. Dada Ademokoya who was residing in Abuja, on hearing of his friend's calamities phoned and advised him to relocate to Abuja. The former herbalist customer approached men of God to pray for him on the intention to relocate to Abuja, and all the Ministers of God contacted encouraged him to embark on the journey,as God was going to make Abuja his promise-land!

The man, his wife and children arrived Abuja on Tuesday 31" of May, 1994 and moved to Kubwa-Abuja on Wednesday, 1" of June 1994, having spent the previous night in Mr. DadaAdemokoya's house. On Sunday 31 July, 1994 he started worshiping at Cherubim and Seraphim Church Movement, No. I Kubwa. Prior to this Sunday, he had worshiped at Assemblies of God Church, First Baptist Church, etc, as he was unable to locate a Cherubim and Seraphim Church. Incidentally, he was like a fish out of water in the other Churches, as he could not fit in properly due to difference in ways of worship.

On Friday, 30th September, 1994 the Cherubim and Seraphim Church .Movement No. I, Kubwa had a Shiloh Service on a mountain and he was one of the worshipers. A prophetess went into spiritual trance and prophesied among others, that an unknown and unidentified young man. who had just relocated from Lagos experienced the problems he had because He (God) wanted to prove to him that only He (God) can protect and to show him (young man), that charms and seal are nothing but fake!

It could only work for children of the devil and at a big personal price. As eventually, the charms and (tira) seal will fail/disappoint the user. More importantly, the Prophetess of God said God allowed all the robbery incidents in order to force the young man out of Lagos to his promise

land.

Finally, the Prophetess said God was making a covenant with him (young man), that if he worshipped and trusted in Him alone, He(God) will return all his lost blessings in multiple folds beyond his wildest imaginations.

There and then, on the holy mountain of God, the young man, who knew that the prophesy was for him, bowed down is head, prayed and made a silent, solemn and innocent VOW to God; that if his lost blessing were returned as prophesied, he will build a small chapel on that mountain, before buying any parcel of land in Abuja to build his own personal house.

About a year after the prophesy, the young man in his dream met the Lord Jesus Christ on his way to the mountain, and Jesus signaled to him to kneel down and prayed for him. Weeks after, the young man had a divine breakthrough beyond his expectations!

Unfortunately, the young man had forgotten his vow to build a chapel on the mountain before building any house of his own. He bought a small parcel of land and got to roofing level in few weeks. Thereafter he could not continue as all sources of income ceased. Contracts executed by him were not paid while new ones were blocked.

It was at this stage that he started hearing a 'voice' clear and loud telling him that, "you think it is by your might or wisdom that you are building a house for yourself? "You think you are clever"? Remember your vow to God"! For days, this 'voice' was 'tormenting the young man as he couldn't remember the exact vow being referred to by the 'voice'. Subsequently, he was inspired to remember the vow he made on the mountain. The young man started giving excuses to the voice. that it was not possible to build any structure on the mountain, as It Will not have a foundation and a strong whirlwind could pull such a building down, which will be a waste of money.

That was the young man's ready-made excuse each time the 'voice' came. He later pleaded with the 'voice' to give him time to look for a suitable land on a level ground to build a big Church, but not on this mountain, where it will be impossible to lay a foundation. A few days after; he had a frightening dream where he saw about seven white men who dressed like site engineers in white shorts (knickers) and white T-shirts.

They brought the young man to the mountain and told him to come and see that they (Angels) had already dug and laid the foundation of the Church. They asked him to peep inside a dug, deep-wide area already plastered. The white 'Engineers' (Angels) told him that the foundation of the Church was 25ft deep from beneath of the rock to the rock surface! There and then, the Angels asked the young man to give them another EXCUSE why he will not build THE CHURCH ON THE ROCK!

The young man was frighteningly overwhelmed in the dream that he ran out of his room that night. The following morning, scared of how he would sleep in the night without experiencing such an encounter with Angels again, he BORROWED Twenty Six Thousand Naira (N26,000.00) to buy the first One Thousand Blocks (1,000), to be displayed on the mountain, just to convince the Angels he saw in his dream, that he had decided to build the Church. God miraculously built this Church in a record time of few months.

It is pertinent to emphasize here, that the good Lord has been generously favouring and blessing the young man far beyond his Investment (seed-sowing) in the building, in terms of Prosperity, Protection,Victories, Favour, etc.

At inception in 1997, the Church was christened Cherubim and Seraphim Pentecostal

Ministry (Interdenominational). However, the Church was eventually handed over to Cherubim and Seraphim Movement Church (Worldwide) for better management, on Saturday, 25* September, 1999 for the propagation of God's work and redemption of souls to the eternal glory of the only living God! (Amen). This man Charles Akin Adaramola has now become Special Apostle in C&S Movt. Church, due to his Evangelism work in God's vineyard. Halleluyah!

The then Most Senior Apostle Jacob Olusola Fagbemiro (JP), but now late who was later elevated to Special Apostle, was posted to Pastor, the Church as pioneer Leader-in-Charge, by the authorities of Cherubim and Seraphim Movement Church Worldwide, through their Abuja District.

He was succeeded by Most Senior Apostle Prophet, Abraham Olaniyi Obasa, (p) then, but now Special Apostle through divine appointment, having been privilegedly revealed to the donor of the Church in his dream, Special Apostle Akin Adaramola, some days after the burial of the late Pioneer Leader, in the last week of June, 2010, and as also revealed to some other men of God. While Apostle Joseph Abiodun Jimba now Most Senior Apostle was appointed as the pioneer Church Secretary up till the time of this write-up.

Among those who go to the mountain for prayers is Prophet Shola Anjorin, the District supervising prophet of Bida. When I was writing a book titled, "The powerful secret of Prayer and Fasting," Prophet Shola Anjorin was on this mountain praying for divine inspiration to write the above mentioned book. It was during this period that this incident occurred.

As I was praying for divine inspiration concerning the book- "The powerful secret of prayers and fasting," after the fourteen days of my marathon white fasting. After breaking my fasting, I started praying till about 3:00 am on 1st September, 2008 at exactly 3:00am, I saw a man in front of me cladded in white garment with a bottle of Olive Oil in his hand. I was so scared, because it has never happened to me before. The man asked me not to be afraid. He said so many things to me, He advised and counseled me. He said "I am here to help you on your divine assignment from above. He started praying for me and prayed for almost 1½ hours, and finally poured the anointing oil on me with a loud voice saying, THIS IS THE OIL OF SUCCESS IN ALL WAYS, NO EVIL POWER WILL OVERCOME YOU. I AM MOSES ORIMOLADE WHOM YOU LOVE, AND WHO FOUNDED THIS HOLY MOUNTAIN TO HELP AND ANSWER EVERY MANKIND THAT CALL GOD ON THIS HOLY MOUNTAIN.

He gave me a small silver cross. When I woke up I saw the cross in my pocket, Halleluya! The cross is still with me up till today.

As a result of this mysterious occurrence, fear gripped me, I could not stand up on my feet from where I was kneeling down till 6:00 am. I had to quickly run to my father's house, Late Sp. Apos. Jacob Olushola Fagbemiro, then he was the Leader of the Church. I relayed all I saw to him; at that point the oil was still fresh on my head. Baba Fagbemiro saw it, and he said, "I know you have a great work to do in this fold of Cherubim and Seraphim. Anjorin my son, God will support and assist you.

This is not a fiction or ordinary write up or false story. I had to also relay this to my spiritual father in Bida, Sp. Apos. Prophet Amos Troko Ajagbe (late) what he told me was so amazing. He said that he saw all that happened to me. He was the one that let me remember I was given a cross by Moses Orimolade, Halleluyah!

This is a brief account of how I met the great man, the AJAGUN MOKADI, MOSES ORIMOLADE, face to face 75 years after his death. Sometimes if I misplace this cross, Saint Moses

will come to me in my dream and describe where the cross is. Glory be to God.

BRIEF HISTORY OF PROPHETHOOD

With the completion of creation by God, all power and blessing was bestowed on Adam and Eve [MANT and there was direct communication with humanity and God. When Lucifer deceived Adam and Eve and they deviated from the truthful way of God, they became dead and lost to their Creator. Due to this failure humanity lost a vast knowledge and direct link with God. This is the beginning of the responsibility of the true parent to teach their children about their creator.

It was not until the time of Enosh the 3rd 'generation that man started to link up with God. The first perfect man was found in Enoch, the 7 generation, who walked into heaven. Then came the days of Noah, the 10* generation who became the first messenger of God to pass all the tests and quality to be first Prophet through Noah second son Shem lineage took another 10 generations before he could discover Abraham.

Those who abandon the correct teachings of Noah among his extended family specially the children of Canaan his first grandson, unto whom the Land of Canaan was initially given, Abraham-Isaac-Jacob [the Israelites] were gradually drifted away to worship some of the creations instead of the creator.

They choose as god things created by JHVH such as sun, stars, hills, rivers, animals, birds, etc. In this way, they ignorantly started idolatry and polytheism, leading to scores of religions. This continues until they assemble at Babel Tower construction. Then God brought in a diversified language among humanity.

By the time of Peleg the 5th generation from Shem lineage, the various nations were divided all over the globe. Every nation now made up a god/goddess for themselves with different rituals and formalities, based on adulterated and interpolated teaching from the time of Noah. Even Abram's family were worshiping the sun god before he got contact with the living God, "Jehovah" A lot of evil and crime were committed to humanity by the various rituals, tradition and custom that sprang up from these adulterated religions. Idolatry, cults, secret societies and occultism are influenced by satanic forces to commit evil among humanity. Darkness took over control. At a stage God began to raise prophets, saints and sages among different nations to bring humanity back to him.

God selected faithful and successful ABRAHAM among the prophets. Bless his family and raised them to a Nation as a chosen people Nation through which the true Son of man in likeness of 1st Adam will establish all righteousness on earth. With the advent of Jesus Christ, the 2nd Adam and the promise of His 2nd coming at the last Days, God continues to raise other Prophets, Apostles and Saints to spread the good news of his kingdom to all tribes and nations.

One of these Saints was **Moses Orimolade Tunolase**

MAN ATTITUDE TO PROPHETS AND SAINTS

Strange relationship usually exists between the ordinary and super-genius people such as in the case of the Prophets and Humanity. The Messiah was not an exception. They always experience rejection, expulsion, maltreatment or assassination at the beginning of their mission by their people.

Later, the same set of people or their next generation will turn back to accept the teaching and doctrines brought by these Saints probably after their death by following some few converts

he/she left behind. In the process, some of the teachings and doctrines will be altered or adulterated with old customs or rituals.

Due to the inherent evil nature of these new admirers of such Saint/Prophet, various forms of sect will emerge. Some can be fanatical or liberal, fundamental or progressive, etc. With the adulterated information; they will deviate from the real teachings rather than God who sent them.

Among all nations and tribes, in spite of all the alterations and adulterations of the original truth spoken by the Prophets/Saints, the concept of one God, the existence of Angels, The Last days and the final judgment remain unchallenged. The true life history of these Saints is later attached with frictions anecdote and unworthy traditions. Thus polluting the facts, hence real and reliable account of their become difficult to believe.

THE STONE THE BUILDER REJECTED

Matt. 21:42-44; 42 Jesus said to them. "Have you never read in the scriptures: "The stone the builders rejected has become the capstone; the Lord has done this, and it is marvelous in our eyes'? 43 'Therefore I tell you that the kingdom of God will be taken away from you and given to a people who will produce fruit. 44 He who falls on this stone will be broken to pieces, but he on whom it falls will be crushed." NIV

Matt 23:37-39;37 "O Jerusalem, you who kill the prophets and stone those sent to you, how often I have longed to gather your children together, as a hen gathers her chicks under her wings, but you were not willing. 38 Look, your house is desolate. 39 For I tell you, you will not see me again until you say, Blessed is he who comes in the name of the Lord. NIV.

Matt 24:30-51;30 "At that time the sign of the Son of Man will appear in the sky and all the nations of the earth will mourn. They will see the Son of Man coming on the clouds of the sky, with power and great glory. 31 And he will send his angels with a loud trumpet call, and they gather his elect from the four winds, from one end of the heavens to the other.

32 "Now learn this lesson from the fig. tree: As soon as its twigs get tender and its leaves come out, you know that summer is near. 33 Even so, when you see all these things, you know that it is near, right at the door. 34 Tell you the truth; this generation will certainly not pass away until all these things have happened. 35 Heaven and earth will pass away, but my words never pass away. 36 "No one knows about that day or hour, not even the angels in heaven, nor the Son, but only the Father. 37 As it was in the days of Noah, so it will be at the coming of the Son of Man. 38 For in the days before the flood, people were eating and drinking, marrying and giving in marriage, up to the day Noah entered the ark; 39 and they knew nothing about what would happen until the flood came and took them all away. That is how it will be in the field; one will be taken and the other left. 41 Two women will be grinding with a hand mill; one will be taken and the other left.

42 "Therefore keep watch, because you do not know on what day your Lord will come. 43 But understand this: If the owner of the house had known at what time of night the thief was coming, he would have kept watch and would not have let his house be broken into. 44 So you must be ready, because the Son of Man will come at an hour when you do not expect him.

45 "Who then is the faithful and wise servant, whom the master has put in charge of the servant household to give them their food at the proper time? 46 It will be good for that servant whose master finds him doing so when he returns. 47 I tell you the truth; he will put him in charge of all his possessions. 48 But suppose that servants and is wicked and says to himself, My master is

staying away a long time, 49 and he then begins to beat his fellow servants and to eat and drink with drunkards. 50 The master of that servant will come on a day when he does not expect him and at an hour he is not aware of 5| He will cut him to pieces and assign him a place with the hypocrites, where there will be weeping and gnashing of teeth. NIV.

CHAPTER ONE

WHO BEARS THE NAME: CHERUBIM AND SERAPHIM?

These are the names given to some Angel in Heaven. As we have known the heavenly hosts are in different groups of companies.

The Bible says in Psalm 19: 1 that: "The Heaven declare the glory of God."

Thus the Cherubim and Seraphim members declare in their song that our own planet earth is in the middle while seven other planets are above the other seven below:

*"Father, that create seven heavens
And seven planets below
The earth is the different in the middle
Praises to thy Name oh God*

Chrs: Mystery, is the word

And is incomprehensible.

It is believed that the seventh heaven above is where we have the throne of God and the abode of the Cherubim and Seraphim.

They surrounded the throne of God with their wings. Hear what Hezekiah said in Isaiah 37 verse 16: when he was praying:

*"Oh Lord of Host, God of Israel
Who dwells between the Cherubim
Thou art God"*

Likewise in Isaiah 6 verse 1-3 we read this:

*"In the year that King Uzziah died, I saw also the Lord
Sitting upon a throne High and lifted up and his train
Filled up the temple. Above it stood the SERAPHIM.
Each one has six wings, with two he covered his face
And with two he covered his feet and with two he did
Fly and one cried unto another, and said Holy, Holy is
Full of Holy, is the Lord of Hosts; the whole ear his Glory.
Their main duty is service day and night with choruses "Holy,
Holy, Holy.*

When we look to Revelation Chapter 4 verse 8, it says:

*And the four living creatures, each of them with six
Wings, are full of eyes all round and within, and day
And night, they never cease to sing Holy, Holy, Holy,
Is the Lord God Almighty who was, and is, and is to come"*

The Anglican (CSM) hymn book and other hymn books' also said something about these two angels: that is the second verse

"Holy, Holy, Holy, Lord God Almighty" The second verse says"

*"Holy, Holy, Holy all the saints
Adore thee,
Casting down their golden crowns
Around the glassy sea
CHERUBIM AND SERAPHIM
Falling down before thee*

Which were, and art, and evercome
Shall be'

There are different between the Cherubim and the Seraphim:

See Ezekiel 10:20-21, and are Isaiah 6 verse 2. They are the two groups of angels nearest the throne of the Almighty. The church of Cherubim and Seraphim in one of their songs says, Cherubim with their flaming sword, Descend amidst us"

These form the unseen army of our God. Any time we pray to the Father for any spiritual help he sends them to us. They have flaming swords; they have power and are so quick in action. It was one of the Cherubim with his flaming sword that God ordered to guard the gate of the Garden of Eden after Adam and Eve had been driven out (See Genesis 3:24).

Extract from the book entitled the lost books of the Bible and the Forgotten books of Eden Chapter 21 verse 1 and Chapter 22 verse 2-5 of the part ascribed to Enoch, has this to say. "THE CHERUBIM AND SERAPHIM" as seen by Enoch who was taken to heaven alive (Genesis 5:24).1.

1. Chapter 21:1

And the Cherubim and Seraphim standing about the throne, the six winged and many eyed ones do not depart standing thfore the Lord's face doing His will, and the Lord's face Holy, Holy, Holy, Lord Ruler of Sabaoth, Heavens and earth are full of thy glory"

2. Chapter 22:2-5

Thus I saw the Lord's face is ineffable, marvelous and very awful and very terrible.

3. And who am I to tell the Lord's unspeakable Being, and of his many instruction and various voices, the Lord's throne very great and made with hand; nor the quality of those standing round him troops of CHERUBIM AND SERAPHIM, nor their incessant singing nor his immutable beauty and who shall tell the ineffable greatness of his glory.

4. And I fell prone and bowed down to the Lord and the Lord with his lips said to me.

5. Have courage Enoch, do not fear arise and stand before my face into eternity".

The place of the Cherubim and Seraphim in heaven is very high. This is the position to which we the earthly Cherubim and Seraphim are drawn. My friend do you take care of this high position of honor and glory to which you are called?

I write first about these two angels before the history of Moses Orimolade in order that we might know where we came from and in order that we might know the value and the importance of the glory of God, His mercy, given to us as Africans. "How do you make use of this glory thou son of God?"

THE FORMATION OF THE CHURCH BY GOD

A verse of our hymn says:

"As people from the nation of Africa,
We are regarded as withering leaves
But we have a great Father from the above who knows
We are the work of his hands"
Chrs: My king has come,
The conqueror has come
Glory, honor, power and majesty
To the Great lamb on the throne.

Christianity has become another thing in our nation; holding to the religion and denying its power. Many denominations have lost the faith that only God can save, protect and deliver them from the word of darkness. For protection or some other things known to them, many who even hold positions of honor in Churches including pastors, bishops and archbishops became members of one secret society or the other. This may be the Ogboni secret cult, Rosicrucian or Armorc, freemason or odd fellow, etc, and these are also leaders in their different churched. Is it possible for people to drink from two cups at the same time? The Bible says in I Corinthians 10:21.

"Ye cannot drink the cup of the Lord, and the cup of Demons' ye cannot to partakers of the Lord's table and for the table of demons".

This is what most of the churches are practicing. When the leaders are top on the rolls these secret societies, who else can correct the members"

Most of us, young people, would have doomed, as some still are. Can we practice our faith like this and expect any salvation? God knows in His mercy, that if we go on like this we are in great danger of hell.

Our Lord Jesus Christ remembered His shed blood on the Calvary started appealing to the Father to send somebody to the African nation who would found the Church of the Cherubim and Seraphim and demonstrate the concrete faith in the Lord Jesus Christ as the only way to eternity. The appeal went on in heaven for forty years. It took the Father another forty years of consideration.

This totaling eighty years before the Father and the Son concluded to send this church from the above through their servant Moses

Orimolade Tunolase.

"This is a mystery and it is incomprehensible". It might be difficult for the wise and the learned of this earth to accept; but for the sons and daughters of Cherubim and Seraphim this will be well understood. It is this vision that is inserted in the second verse of one of our songs which says:

"Forty years the Father hearken to the Son,
For the starting of this glorious band on earth
Forty years the Son pleaded before the Father
For the founding of this Seraphic band.

Chrs. Come my friend come let's go together
With our spiritual eye, see the garden
Where our savior on the cross is praying
Father

Thus the Cherubim and Seraphim members believe that this church is really from the above and Moses Orimolade was sent purposely for the founding of the Church. He did this and went back to the Lord who had sent him on October 19, 1933. This came from vision.

ADVENT OF A SAINT

Great men are not born daily, neither is it necessary for every nation, tribe or tongue. However, a saint is ever alive in as much as his teachings remain a beacon of light of guide humanity especially his followers in right direction of God.

A Saint can be regarded dead once his original teaching and doctrine become adulterated and the life style of his disciples and followers is a contradiction to the standard once set the

saint/Prophet may be due to:

The teaching of the earlier prophet has been adulterated, hence new saint will come to purge the people and restore the true doctrine.

- a. To complement and supplement the earlier doctrine laid by the out-going saint.
- b. That the earlier prophet was raised for a tribe hence a new one for another tribe.
- c. That the earlier saint requires assistance or help then another is raised.

The coming of Saint Moses Orimolade therefore may be viewed from above-stated reasons. Black Africa really needed somebody within to help interpret the scripture and continue the gospel as laid down by our Lord Jesus. Besides, the effort of Bishop Ajayi Crowther within C.M.S needed help probable the advent of Orimolade.

However, the case is quietly different when we look at the ordinances that follow the mission of Orimolade came on a special mission.

MOSES ORIMOLADE IS NEITHER JESUS CHRIST NOR MOSES IN THE BIBLE

I need to explain this further and make it clear to members and non members alike that Moses Orimolade is not Jesus Christ but the Lord Jesus Christ did send him as his servant and Apostle to preach the true gospel of Christ to us.

In all things he had followed the footsteps of the person who sent him

ORIMOLADE'S PLACE OF BIRTH

There are a lot of mystery associated with the oral information as regards the conception and birth of this man of God as you are about to read. But I don't want you to be carried away by these mysteries rather I want you to focus your attention to the responsibility JHVH God gave this man in the area of witnessing the name of Jesus Christ and the subsequent revelation of the cherubim of glory giving to him. How he obeyed God and finally fulfilled his mission as a Victorious Christian Champion. Then you can learn from him.

Orimolade was born into the high Chieftaincy family of Oshodi Owa-Jumu at Okeorun (Okorun) quarters in Ikare-Aloko. Ikare is a majot town in Akoko land of Ondo State in Nigeria. After the great disappear of various Yoruba families from ILE-IFE, most settlements were reached under spiritual guidance. These later grew up to towns and cities. In shorts, most Yoruba settlements were spiritually located in their present positions. As for Ikare, they settled at the foot of ALE HILLS, a set of twin hills, that is why they refer to her as the owner of the twin hill, one male one female. Ikare omo olo'ke meji t'ako t'abo

There are so many gods/goddess been worshipped in those days before the knowledge of the truth God came in form of Christianity and Islam. Ikare-Akoko people have Orisa-Osan (Sun-god), Igberigbe, and Gidigbe, Ooyo is some of its prominent gods. The family of Oshodi was the original custodian of the Osan mystical drum (Ilu-Osan) which is a major instrument or worshiping the Sun-god. It was later transferred to the Idomi family by spiritual direction as a fulfillment or prophecy. This god has two priests [a man and a woman]. The male priest [from Oshodi] is always in-door to give directives to the female priestess [from Idomi family] who is always seen outside during its festival.

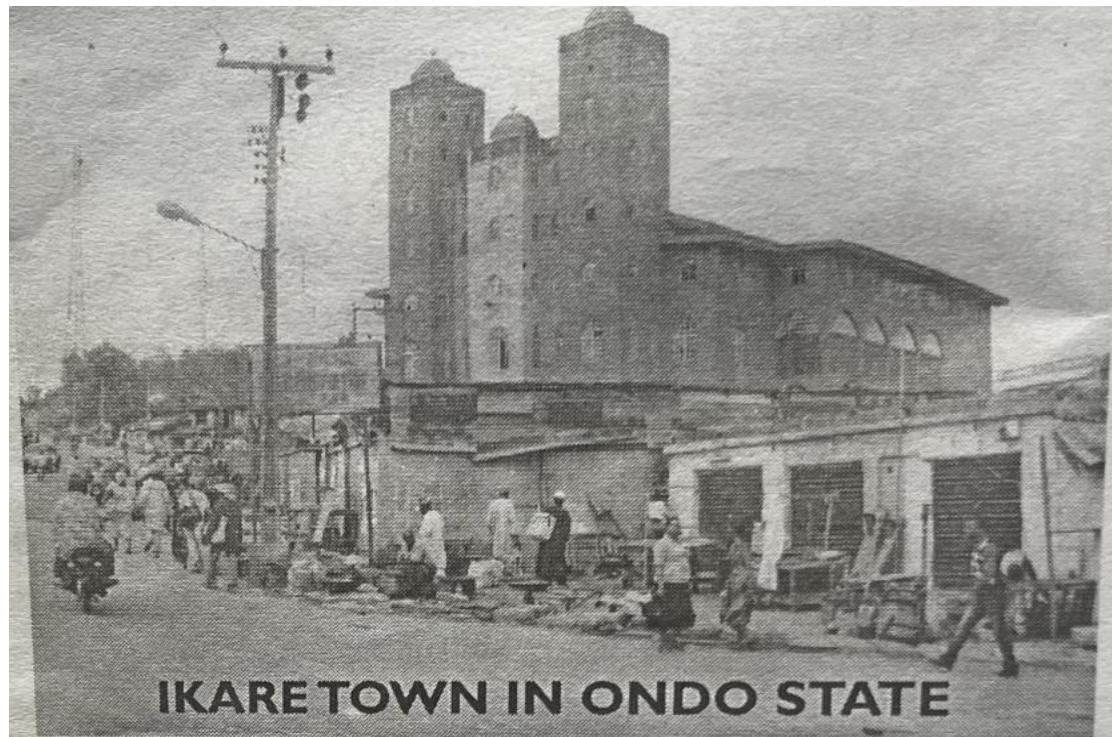
TUNOLASE means "He who brought renewal to Existing

Glory' the name can equally be shorted to Tolase. The father of Orimolade was a junior brother of the reigning High Chief Oshodi of Okorun in Ikare then in the mid 19* century. He was a

respected man within and outside the city of Ikare. A powerful local physician and a deep spiritualist who specialize in the use of OPELE for divination.

Tolase got married to a woman who hails from Ishakunmi in Edo quarters, also in Ikare. This woman was of good community. Her name was Qdijorotan, meaning malice will not let a problem end quickly. In Yoruba language, Odi-j'oro-tan. [Odi ki jeki oro ki o tete tan]. But when Orimolade becomes a Christian, he systematically brought all his family into Jesus Canopy. Her mother was baptizer as Abigael.

Even though Christianity and Islam has not penetrated deep into the lare people at the time of Orimolade birth in 1879 few Muslims did settled in the town mostly from the northernt part of the country around Oke-Ola quarters in Ikare down town called kare-Odo shortened to Ikaado. There are no doubt that people of those days live under the fear of Olodumare with love. They worship in truth and sincerity through their various various gods and goddesses.



IKARE TOWN IN ONDO STATE

LINEAGE OF MOSES ORIMOLADE

Orimolade's Father was called Tolase (Tunolase). The Father of Isogan was Alegbe. The Father of Alegbe was Irege. The father of Irege was Ayibiri.

1. Ayibiri
2. Irege
3. Alegbe
4. Isogan
5. Tunolase
6. Orimolade

This Ayibiri was the last Olukare in Tunolase family. Isogan was a very tall and stout man. He was the tallest man in Akókó division then and he was a warrior and a very brave man. He was the only man of authority in all lare town whatever he said was always the final. At times out of his people he could gather twenty, divide them into two, and Separate some for sale to the

Ibariba's who, are also warrior as he was Who could question his authority? In medicine, warfare and bravery he was far superior.

When Tunolase his son grew up, he took up the father's work of herbalism. He had a deep knowledge of native medicine and other things that could make him a strong leader. Thus, he had become very powerful before his father Isogan died. All his people were looking highly on him as they looked unto their gods. When Isogan died;

Tolase succeeded him as the leader of the town. He was trusted as the war leader. Sometimes during the Ibariba's war, the Ibariba's entered into the town. The battle was so tense and Tolase and some of the war leaders were captured and carried to the land of the Nupes.

When Tolase got there, he was sold as a slave to a rich man.

The man was an honorable man and one of the chiefs in the town. But he had a very great and sorrowful moment (sickness) 'BUT HE HAD A SWOLLEN TESTICLE (ASOPA). This swollen Testicle was so big that it was not easy to hide it under a big garment. The whole town knew he had spent him to be a man of such. After Tolase had spent some years with him, he told his master that if he could allow him, he would cure his ailment. The master agreed. Some Tolase entered the forest and got some leave, which he pounded together. He got a very good razor and he told his master to sit comfortably at a place where he could perform an operation on him. As Tunolase was doing this, he continued putting the water of these leaves on it and the impurity in the Swollen Testicle started coming out. Ha! Wonderful, the impurities came out completely. His body became so light and his testicles became normal. The great load had been removed.

Tolase took care of his master for some days. The master became very well within seven days. The master was amazed, he told Tolase that he could not keep this to himself without telling his people, especially the Oba (king) to know the type of person sold to them as slave. He gave Tolase a very beautiful garment and they went to the Oba's palace. As they entered the palace, the Oba was amazingly looking upon him."Who is this coming? How was it done?

Who healed you?" were the questions of the Oba.

The master pointed to Tunolase and said his slave performed the whole work. The Oba wondered how it was done. He too could not longer hide his problem. He told Tunolase that he had many wives but none had any issue for him. Tunolase told them that was a small thing, if the Oba and his master could allow him to go into the bush for leaves and roots of trees to be used. He was allowed. When he finished the work, Tunolase gave it to the Oba with explanation on the usage of the medicine and He was to explain the same to his wives.

Both the Obá and his wives used the medicine according to prescriptions. My people in Christ as the medicines had been prescribed so they were. Before a year, there had been changes in Oba's wives' bodies. Those who were lean are now getting fat; within a short time, there were changes. In a space of two years, some of the women gave birth to children and others were in pregnant.

When the Oba saw how great Tunolase was, he gave him his liberty in the city, and allowed him to marry and have children. The story went further to tell us that Tunolase married one or two wives and had both male and female children in this land of the Nupes for he spent about twenty years there.

No matter the liberty given him, no matter the number of wives and children, he still had in mind that he was a slave, he was in strange land and one day he would go to his home, but how? How about the wives and the children? Day and night Tunolase was looking for a way to escape and was preparing the medicine for this task.

When he got himself well armed and prepared, he decided to escape alone and leave the wives and the children. With this, they would not think he had gone. One day, at the dead of the night, on pronouncing some incantations he made all people in the town sleep both the young and old, male and female, including the Oba and his chiefs and even the watch night hunters in the town, everyday, no exception. It was a great day. Tunolase got ready, he alone, because of the great love he had for his town and his home he left both wives and children and any other thing he had, and started on his journey at the dead of the night. He had gone far before the people woke up.

In the morning, when the people woke up from their sleep, there was a great commotion in the town that Tunolase had escaped. But some doubted on the ground that he could not leave his wives and children, and even his property and go like that. But it was real that the great man had escaped!

My brethren, they tried to pursue him, but they did not know which way he took. The story went further that in this homeward journey he touched Ijebu-Ode. Nobody knew how long the journey took him. When Tunolase got to Ikare, there was a great joy and news spread like wild fire that Tunolase had returned back, somebody they thought had died now come home at last. The joy in the town could not be described. It was just great.

It was disheartening to him to see how the town was. After he had settled, he started his work of reparation. He chose somebody fit to be the King as they continued to do till this day in the family. In Ikare, it was the family of Tunolase that used to enthrone whoever would be the Oba. His own street is Okorun.

After this, he married two wives, you must know by now he must have become fairly old. He married Odijoroto, Orimolade's mother, as the third wife. What is the meaning of this name ODIJOROTO the meaning is "ODI KO JE KI ORO KI O TAN." (KEEPING MALICE WOULD NOT BRING A MISUNDER-STANDING TO AN END.

She was a good girl and a native of Ikare too, her own street is EDO she was both beautiful and of good character. She was a pagan who knew about native medicine. It was through Moses Orimolade that she became a Christian and was baptized and had Abigail as her Christian name. Her full name was ABIGIAL ODIJOROTAN OMOLEHO. The other two wives also had children both male and female, one of these children was EGUNJOBI.

But through Abigail Odijorotan, Tunolase had six children.

The first was Leah Idan Arigya

The second was Peter Omojola

The third was Moses Orimolade

The fourth was Mary Ibilola

The fifth was Samuel Akindele

The sixth was Esther Jolade Idan-aya

Thanks to the Lord that through Moses Orimolade both mother and her six children became Christian not only that, all of them and their children are members of the CHERUBIM AND SERAPHIM today. The above was the story collated about his parents. Let us now proceed unto the history of the Great Man MOSES ORIMOLADE.

CHAPTER TWO

THE MYSTICAL PROPHETIC FORETOLD ABOUT THE SAINT

The birth of Orimolade was both prophetic and mystical. But we shall not focus on the mystery surrounding his conception and birth as they are necessary methods by which true God can convince the people of those days that He is about to do a new thing in their mist. There was this legend believed by the worshippers of the Sun-god that the god will make himself manifest one day as a born child.

Various astrologers and diviners of those days used to travel down to Ikare and confirm that a Malaika, (An angel) will be born in the town. They came from far places as Ikerun, Ado, Benin, Offa, Ife and Oyo e.t.c. Some says Oluorogbo was about to incarnate in the town of Ikare. Tolase, who used to travel for spiritual meetings within the western/zone of Nigeria, always receive messages that he is to father a special child greater than himself, an equivalent of a god. With all these oracles came the pregnancy of Orimolade.

Traditionally among the Yoruba tribe, whenever a woman is in state, inquiry can be made about the child still in the womb from god.

This is not strange to bible believers, because Rebecca did the same thing in Genesis 25:21-24
21: Isaac prayed to the LORD on behalf of his wife, because she was barren. The LORD answered his prayer and his wife Rebecca became pregnant. 22 The babies jostled each other within her, and she said, "Why is this happening to me?" So she went to inquire of the Lord.

23: The LORD said to her, "Two nations are in your womb and two peoples from within you will be separated; one people will be stronger than the other, and the older will serve the younger."

24: When the time came for her to give birth, there were twin boys in her womb.

This inquiry will help the parent to know that to do as regards the child when born preparation and precautions to take for ease-delivery and the way to bring the child up as in Judges 13:2-5;2 A certain man of Zone hamed Manoah, from the clan of the Danites, had a wife who was sten. and remained childless. 3 The angel of the LORD appeared to her and so

"You are sterile and childless, but you are going to conceive and have a son

4 Now see to it that you drink no wine or other fermented drink and the you do not eat anything unclean, 5 because you will conceive and give birth to a son. No razor may be used on his head, because the boy is to be a son. No razor may be used to his head, because the boy is to be a Nazirite, set apart to God from birth, and he will begin the deliverance of Israel from the hands of the Philistines."NIV

The consulted oracle told the mother that

- 1) The child is a male child
- 2) No razor should remove a single hair from his head
- 3) No incision should be made in this head and body
- 4) He should be dressed in flowing gown with beads on his hand and neck.
- 5) Not to be given Herb water but water from OmiAtan

All these instructions were strictly adhere to by the mother. Omi Atan is water from the Crater Lake on top of Ale Hills

THE MYSTERY OF THE BIRTH OF ORIMOLADE

One day the mother was going to the farm to fetch firewood she stumbled and was about to fall.

Then the child in the womb said "take care" or "watch yourself my mother". The mother was afraid thinking that the forest fairies were speaking to her then she started reciting some herbalist incantations to drive off the fairies. As I have told you before, she was powerful as far as this was concerned.

After fetching the firewood, it was more than what she could lift up by herself. As she was soliloquizing on who would help her the child spoke again, "my mother bend down. I would help you". She was sore and afraid but she cried out with boldness: "who are you that speaking to me?" Then the child replied, "I am the child in you' womb, don't be afraid, the Lord has honored you by giving me to you. Bend down to pick up your load. I am here to help you." As the mother touched the load, she found it being lifted and bent on her head (Note this was the testimony of the mother to eye-witness, it is not a vain story or a fable). As soon as she got home, she narrated all she experienced on the farm to her husband.

But remember in Luke 2:19, "But Mary kept all these things and pondered them in her heart". Her reporting to the husband raised alarm. The husband knew a lot was going to happen, he loved his wife more than he loved any 'ghost' that called himself child. He prepared his wife against future occurrence by giving her what we could call herbalist injection (gbere) or incision with a sharp knife: he gave her some medicine to take and some to use for bathing. Stronger incantations were taught which could disperse instantly any evading enemy real or spiritual.

He did not stop on this he took the wife to another herbalist whom he knew was more powerful than him. The story was narrated; and the herbalist consulted his Ifa oracle: As soon as he started the Oracular incantation, Tunolase noted that what the old man was saying was like welcoming a great king. The old man was very happy and he was congratulating the parents on the child that was to be born. He told them how the child would be so famous in the world.

He told them that the child would be more powerful and more famous than the parents. He warned them not to disturb the child in their speech, or actions, and should not in any way offend against the boy, because more wonders would still happen. He told them the child would soon be born, and everything he (the herbalist) said would then be fulfilled. This is just like the vision of the birth of Jesus.

HEAVEN RELEASE THE SAINT

For unto us a child is born, to us a son is given, and the government will be on his shoulders. And he will be called Wonderful, Counselor, Mighty God, Everlasting Father and Prince of Peace. Isaiah 9:6 NIV.

It was in 1879. What a great, fearful and wonderful day this was at |KARE! The mother was under Spell, Satan and all his forces came (like that of Rev. 12 verse 1-16) to disturb or kill the child. She was travailing in birth and had great pains. Jemisiyun, a native midwife was invited to be in charge of this woman at birth as our custom was, because until the woman delivered the child, the husband must not see her.

When she tried all methods that could help safe delivery and all proved abortive, she then sent to the husband to consult his Ifa Oracles as to what to do. The Ifa Oracle told them to send to his relation who was a chief in the town and took the chieftaincy beads that the man was wearing round his neck and let the woman in labor wear it for the child was a greater chief. This was quickly done. As soon as the woman put this on, the child came out with ease. As all were rejoicing and a thunderous shout filled the house, another wonderful thing happened. The child

STOOD UP AND WAS WALKING WITH THE PLACENTA. The midwife was so afraid. She dashed him out and put her foot on the feet of the new child. The attempt to walk was repeated two times and yet the midwife would not allow. She no longer removed her feet off the child until the father was sent for. When the child did the same thing in the presence of the father, He cried out, "this is the ghost that had been foretold; don' remove your feet until I come". He ran into his apartment and brought some dangerous juju and juju stick with invocation of more powerful spirit in his incantation.

He beat the child on his legs several times and put some jul on the legs. The people who had heard the former pre-warning of the parents not to hinder the child in any way appealed to the father, but the father would not listen to them. The child, having known that an other attempt to stand up might result to his death, he remained quite.

AFTER THE BATHED OF THE SAINT

After all necessary care and bath, another greater thing happened: As the Oba entered the house to greet them, the new child welcome the Oba with an elderly greeting. Oba Aliboye (the name , child).

The news of this child spread throughout the town and the neighbouring villages. People streamed to Tunolase's house to see the new child. Many old women were kneeling before the child giving him different names and making many request, some asked for prosperity and some that were barren asked for children. And some other people asked for peace and fruitful, season. All these were brought before the child as if he was a god. Some even brought gifts to him.

But whatever might be the joy of the people, the father of the child, Tunolase, was very unhappy. He started thinking on what the child would be when at cradle he did these wonders. Can two masters control a boat? It was either of the two things to take the child out of the house or to vacate the house for him. "It is better to die than to live with this child", he said. All people began to appeal to him: his eldest son and daughter were begging him, asking him to consider them and not the child Tunolase then went to Chief Ajiboye (the Ikare Head Chief at that time) and some other elders telling them about the mystery child He had and that they should come and deliver him from the child; because he had never experienced or heard a story or a fable of any new child walking and speaking on the very day he is born. But he could only tolerate it for some time. On the eighth day he was given the name Orimolade Okejebu, it Was when he grew up that he had the Biblical name Moses and ever since he is known as Moses Orimolade-son of Tunolase.

All the mystery of his conception and birth were in 1879 but there is no record of his date of birth. Akindele Tunolase, who was the fifth son of Odijoroto's children, confirmed the whole story. Pa Akindele was the chief Oshodi in 1982. This is their family chieftaincy.

This was the position of Tunolase, their father and even Isogan their grand father. Akindele resembled their grand father tall and stout.

Orimolade's family always enthrones any Oba that would be / enthroned in Ikare.

When we went there on 20th January 2010, Elder G. O. Tunolase, a son to Pa. Akindele went in and put on his prayer uniform, and had a group photograph with us. He showed us the room Orimolade was living during his lifetime. This room was separated. important prayers. The room was well kept, and carpeted. entered the room and Elder Geoge Tunolase prayed for us in the room. Glory be to God.

What made me happy again in the history of Mose Orimolade and his family is that the son of Pa

Samuel Akindele is the BabaAladura in the C&S Church in Ikare.

He told us a brief history of Madam Esther Jolade Idanaya and the family and how much she was loved by Moses Orimolade. He said she was a visionary. He told us that the old woman used to see Orimolade in vision and dreams especially during his yearly anniversary. He told us a story about Orimolade when they were young. He said there was a bundle of hair on Orimolade's head which he (Orimolade) would tell Esther Jolade to pull as long as she could. She could pull the bunch to about ten feet before the hairs would let off her hand and came back to Orimolade's head.

When Orimolade grew up and became a missionary. It was this hair He used to cover with an elastic cap. Some members of Cherubim and Seraphim today used this wearing of cap by Orimolade as one of the reason why they do wear cap in their church during services.

In C&S Church Headquarters Ikare, I worshipped with them there. They do not wear caps during their services. Baba aladura Tunolase took us to Okorun hill where Orimolade used to go when he was alive. This served as the hill for all the C&S in Ikare today. On this hill, there is a well which is about ten feet wide at the top, the water flows as a stream under the rock. Before it cornered under the rock, there are some steps which they used during dry season to clean the visible part of the well. But the part that cornered under the rock nobody tried to enter it due to the deepness. Women are not allowed to fetch water from the well. Only men from the headquarters are allowed.

He also said about fifteen feet under the rock was' brass like door. He said further that nobody ever tried to open the door except Orimolade who would go into the well, open the said door and came out from Ikare or from its suburbs. He said in those days a white man tried to go and open the door, as Orimolade used to do, but he (the white man) was never seen again.

THE IMPOSSIBILITY OF TWO MASTER IN A BOAT

For many months, people came from different areas to see this new child, but Tunolase was yet unhappy. What he used to tell people was that, "two masters cannot control a boat". He could not live in the same house with this mystery child. On a certain day he invited his relatives into a family meeting, there he said: "it is very harmful for me to live under the same roof with this new child: it is not possible to destroy this ghost, I gave him chance to live, but "I will take my life". Hearing this, all the people started wailing before him appealing to him not to commit suicide. Egunjobi his first son (not the same mother with Moses) was assuring him to be manly and not to speak as a woman, how can a man drive out a man? "Let us be prepared and meet force with force" ..

It was after this great appeal that he ORDERED THE MOTHER OF MOSES TO TAKE HER CHILD AND LEAVE THE HOUSE FOR ANOTHER PLACE FAR AWAY FROM HIM. This order was carried out and she took the new child to her house and lived there for some time. Not long after this, the father fell sick. This illness almost took his life, but after a lot of care, he gained back health. Yet, he was not pleased to live in the house where Moses was born because He thought that was the cause of his illness.

Three years after the first illness he was attacked again by another severer illness. This made him confirm his first statement of associating the cause of the illness to where Moses was born, so he ask his first son to take him to his mother's house. On the second day, Moses' mother heard of this illness and she took her child to go and see the husband. As Tunolase heard the voice of

his wife, he quickly sent somebody to stop her from coming into the house with the child for he did no want to see the child at all.

Later he noted that he could no longer survive the illness, so he sent to his wife (Moses' mother) to come and give her the final blessing. Sometimes after this he told his people to take him back to his father's house, there he died some months later.

Men of God, do you think it is the wish of the father to rise against his son like this? No. No, but in order that the scripture might be fulfilled that says; "The brother shall deliver up the brother to death, and the Father the Child, and the children shall rise against their parents, and cause them to be put to death. Think not that I am come to send peace, but a sword. For I am come to set a man at variance against his father.. and a man foes shall be of his own household". (Matt. 10:2 1,34,35,36)

The word of the Lord Jesus shall always come to pass. Why was Moses Orirnolade sent to us? Is it not because of the gospel? Yes, it is. Satan had known this and that was why he waged war against him so that he might not rise: BUT HE WHO SENT HIM NEVER LEFT HIM TO THE ENEMY TO BE KILLED. Know how Satan waged war against our Lord when he was born. There is nobody that would come for the light and the gospel that would not be facing such spiritual battle. But the Lord knows how He delivers men of God from tribulations. All the things done to Moses when he was young made him LAME.

But don't be surprised with that, no matter the condition of his limbs, none of his mates could walk faster than he. You will read of these in the later chapters.

MOSES, THE MYSTERY SAINT ENTERED THE CHURCH, A GREAT LIGHT SURROUNDED HIM

When Moses Orimolade was about eight years old, he entered into the church called St. Stephens Church Missionary Society (C.M.S.) in the night. The pastor of the church whose house was near was hearing a melodious song from the church's buildings. The voice was like the voices of about a hundred people. He was curious to see what was happening in the church, for nobody noticed him of any service during that night. He came out and saw the great illumination in the church. "Who are these? Where do they have electricity?" he asked. (For IkareVillage had nothing like electricity at that time). He thought again that it was not the time of Christmas or New Year, and even if it was so, he said, "I have never heard any melodious song like this before."

He recollects again that the church was securely locked before he went to bed. But the ray of light was seen outside the church. He waited outside the church for he was afraid to enter. Later, he noticed that the door opened by itself, there he saw the great light without any fluorescent bulb. With boldness, he entered and saw nothing, not even the lame Moses in the corner. Then he said: "who are the people singing here? Then Moses quietly answered him in his corner, "we are". Then the pastor asked again: "who are you?"

"Where do you hide your face?" Then Moses repeated, "Here we are". He had not finished when the song started again. The words of the song are as follows (see our hymn book for the tune):

On the mount above Jordan

I am called, I am called

By my favorites that had gone, that had gone

I like to enter eternity with them.

Where there will be no more parting forever.

Come home, Come to the home of love

**The book of Jesus said to me that
Angel carried me home I'll rejoice
Jesus carries me home.**

After this song, the pastor noticed the boy in the corner, he said, "You are son of Tunolase!" "Yes, I am", he answered. This night?" the minister exclaimed. "How do you get here?" Instead of a direct answer, the last two lines of the song were repeated by his unseen company: Angels carried me home I'll rejoice. Jesus carries me home.

The pastor was much surprised because this boy was lame and his home was far from that place and he did not see the person who brought him. As he was pondering on this, Moses greeted him good night and he went out. The light was out as he left the church. When the pastor looked outside he could see nobody and he did not know which way he took home.

The pastor could not sleep and he started knocking at the doors of other Christian brethren telling them the great story of what he saw. News of this flashed through the town. Many believe and many did not. He told the Christian brethren that he would invite Moses to come and teach them the beautiful song. Moses was told and he agreed to come on a certain Sunday to teach them.

On this day, many people attended the Church. But they were disappointed. The reason for this was that, they were expecting the same miracle that happened that night—"light and the voices of many singer"

Orimolade sang his song but they were not interested. The song was not as melodious as the pastor had described to them. They did not understand and even care to know the wordings and the meaning of the song. The people despised the singer and his song.

Orimolade left the people with a distressed heart, thinking that the people despised him because he was lame. That day he prayed that God released him from his bond so that, he would start his work in good time and people would come out from the darkness into light.

ORIMOLADE'S TEEN-MATES LOOK ON HIM AS AN ANGEL

Many people were now taking notice of this mystery boy among his young mates. When Orimolade sang, his mates always looked highly on him and many elders were thinking of what the boy would become in life, for he was now different from the way of his parents. He would render songs that had never been heard from anybody. His brother Oniojola who used to carry him on his shoulder to the farm told the family that he would no longer go to the farm with the boy, for he always sang on the farm and he could one day sing himself to heaven like that; he didn't want people to say he killed his brother.

When Orimolade stopped going to the farm, he would after breakfast, go to his playmates and sing to them. This at times led many to forget eating their food. Orimolade would not even care to 80 to conger eat their food: Orimolade would go to the hill outside the home and eat a rare to hunt for animals without gun, cutlass, catapult or any other weapon, Orimolade as lame as he was, would enter the bush on the hills and come back to his mates with different kinds of bush animals like glasscutters, rodents, squirrels, hares and rabbits.

This action made his mates look on him as an angel and he was highly feared and respected. This is not a fable. It is a true story from eyewitnesses. If you go to Okorun Street in Ikare today you can ask for the descendants of some of these mates: Messieurs Atansuyi, Bankole, Aba, and Adedoyin they will confirm the story. This boy grew in wisdom, knowledge and understanding but

yet he was lame.

ORIMOLADE'S PARENTS ATTEMPT TO CUT HIS HAIR SHORT

Orimolade's hair was becoming abnormally long and the parents decided to cut it short. After the usual customary ceremonies for cutting the hair of Nazarenes, they used the first razor blade, it broke. The second also broke and the third also, and none one of the hair could be cut. After using twelve razor blades and all broke they left the hair like that. It was this hair that always became points of attraction at his evangelistic campaigns in later years. The hairs would all rise on his head and be like umbrella when sermons reached the climax, and after sermons, they would come back to their position.

When Orimolade got to Lagos, Captain Abiodun enquire from him why his hair and fingernails were so long. It was at this time he told her of how razor blades were applied and they all broke. It was the example of Orimolade hairs that made most of the members of Cherubim and Seraphim believed that some of our children are Nazarene of God. But some hate the idea of leaving their children's hair too long.

ORIMOLADE'S ILLNESS AT HIS ADOLESCENT STAGE

When Orimolade was still a young child, he fell seriously ill to a state that the mother had lost hope. The brother did not even think that he could survive. But for the fact that he was still breathing, they could not bury him. When they expected him to give up and he did not, and after much spending and performing other ceremonies to heal him and there was no change, they abandoned him in a room with the expectation of burying him if he died. Foods were being kept occasionally into this room. But any time he wanted to drink something he would just ask the mother to bring him water taken from its source.

He was on this illness for seven years. Water directly from the source was most common in his food. Man had not yet known what this mystery child would grow up to be and the type of work he would do. But when it was time for God to manifest His glory and to reveal to man what the boy had come for, that is, the gospel and spiritual warfare with the world of darkness, the Lord showed Himself to Moses in his dream, telling him that it was time for him to start his ministry and for this the Lord in the same dream gave him three gifts:

1. The staff of victory over Satan and his disciples.
2. Power and authority of prayers that whatever he wanted, he should ask and would be given to him.
3. A crown which stood for the glory of God which was manifested in him and which made people see the greatness and fearfulness of this glory.

The Lord told him in the dream that his illness had gone away and that he should tell his mother to bring him water from a flowing seam to wash the legs that was paralyzed by man because he walked the day He was born. Immediately He woke up from the dream He related this to the mother and told her to fetch him the water, for the work He had come to do on earth was about to start. The mother was so much happy to hear the voice of her child once more, and with this joy she went and got the water which she used for washing his legs, and the legs became healed and were straightened and He was able to walk with them. But yet the sign that he was once a

lame mat was still seen for this if he wanted to go from one town to the other men carried him on a stretcher but if it is walking within the town."

man with two whole legs could walk faster than Him.

SOME MIRACLES PERFORMED BY ORIMOLADE AT IKARE

We are told that when Orimolade was young He used to kill different types of animals for his young comrades. When he grew up, before he started evangelism especially the period he was in the house for many years, He used to send somebody to such and such a place of a bush path to bring an already slaughtered animal. In fact, on getting to the place he described they would see the animal there.

Elder Tunolase said, "Orimolade loved Pa. Akindele so much when he was young, he loved going to him, because any time you visited him, you would eat as much bush meat in his pot of soup as you wanted. Elder Akindele said that as a young man he did not care to know where the meat came from, just to eat was his main concern.

ORIMOLADE CULTIVATED A FARM OF YAMS

During this time, Orimolade's evangelism had not started. He decided to have a small farm at Apin- (I even visited the place) where he wanted to plant only yams, but his own farm was different from others. He cultivated only three heaps a day. How big? A heap was about ten feet in diameter and about ten feet high. He used three big stakes for each of the heaps one on each side of the heap and the third stake across the first two. All the heaps were only two hundred.

My people in the Lord, people used to go and see Orimolade's farm, when he wanted to plant his own set of yams, he did not cut the yams into sets. He planted a whole yam on each of the heaps. When these yams grew and had 'leaves' the farm was like a deep forest.

When it was time to harvest the yams, it was beyond any description.

Miracle will happen. Elder George said that he who witnessed the whole thing was the only person who could describe what he saw. He said a yam from each heap was as big as a log of wood called 'gedu' in our land. These are logs of trees (about 12ft. in length) used for plank.

Elder George said that it was people who usually followed him to the farm; four of them were women. A yam from only one heap was cut into eight. Each of the people carried enough load.

The diameter of each piece was about four feet. When the people entered the town all people gathered to see the wonderful yam. Orimolade's mother was so much amazed she shook her head and said; "Orimolade, your own yam is different from other people's yams". Some elder of Cherubim and Seraphim Church interpreted these three heaps a day as representing each member of the Trinity.

But whatever the meaning is, only Orimolade could tell. Another event happened:

SURVIVE THE FALLING OF A BIG ROCK

There was a relation of Orimolade called Abraham Ayewo. He was an elder brother to Orimolade's mother. He had a farm of maize (corn) which monkeys used to trouble. When he narrated these problems to people, Orimolade said he would follow him to the farm.

He went accompanied by one other younger brother. On getting to the farm Orimolade climbed one of the big rocks. (If you had been to Ikare before you would see how the town is surrounded by hills of rocks). As Orimolade climbed one of these rocks, the rock tumbled down the hill and

the man on it tumbled the same direction.

Orimolade found himself under the rock. The younger brother shouted and ran to the town for help. When the people got there only Orimolade's head was outside the rock, the rest of the body had been covered. SEVEN PEOPLE helped to roll off the big rock upon the man; it was a great miracle that he was not hurt at all. He had no fracture of any kind, not even a scratch on his body. Halleluyah! All the people looked at him with great amazement asking what manner of man this wonderful boy would become in life.

ORIMOLADE REVEALED TO HIS BROTHER AKINDELE THAT HE WANTED TO BECOME A KING

Elder G. O. Tunolase who had been telling all these wonderful stories said further another story which surprised what I had been hearing. He said that Orimolade told his father Pa. Akindele that by the next day he would be enthroned as "King of the world" Akindele said, "What"? King of the world! How?- Orimolade told him to come back the following afternoon, he gave him the time. On the following day he prepared to go to Orimolade's house. As he moved near the house, he heard the voice of many people but could not see them. He said when he got there what he saw was beyond description. First, he saw Orimolade on a CHAIR MADE OF BRASS. He wore a big beautiful white garment. He had a crown on him made of WHITE BEADS (Ileke funfun). A feather of peacock (Okin) was placed on the top of the crown. He held a tassel (rukere) in his hand which was very full and whiter than any tassel of any king in this land.

"Elder Tunolase continued, "As Pa. Akindele appeared before him he smiled and wave his tassel as Yoruba kings do when in their best regalia greeting their subjects". He wore a pair of beautiful shoes and put on beads round his neck. Elder. Tunolase further said, "If Pa.

Akindele did not call on somebody to see this with him, nobody would believe the story". I told Orimolade that "He wish to go home and come back quickly" He ran back to go and call on his friends to come and see his brother as he dressed -gorgeously as a king. He could only get his friend, Simon Adeola. So they both ran back to Orimolade's house but to his great disappointment, Orimolade had changed back to his former position, all his unseen visitors had gone.

He had dressed back in his former dresses. Then he (Orimolade) looked at him and said, "Do you think anybody can just see what I showed you? It is because I loved you, that is why you saw me in that position". Elder Tunolase said that it was a great shame for Pa.

Akindele that day. To his friend, he had become a liar. This was how Moses Orimolade manifested himself as the king. Has this not been true today? Is Moses Orimolade not the recognized king of the Cherubim and Seraphim throughout the whole world? Glory be to God. Let us continue with the story.

CHAPTER 3

THE SAINT COMMENCED HIS EVANGELISM IN HIS HOMETOWN IKARE

When Orimolade came out and started walking and singing many were amazed. The Christians were happy and they rejoice with him for the great and long period of illness which he had just overcome. The prayers he said among them made sick people see changes in them. He started preaching the words of God to them. His sermons were preached with boldness. He did not fear any wizard or witches or pagans or the herbalist. There was no "I have heard enough of him", in his sermon. People started spreading this news all over the town and suburbs. Many sick people were brought to him and all were instantly healed through prayers. As times went on, they started on public sermon. He would not mention a thing twice. He showed people how the work of darkness and idolatry were abomination in God's sight and how we must know that there was life after death.

Those who believe in Christ and left the works of darkness would enter into paradise but the unbelievers, witches, wizards and idolaters into hell.

As the power in the sermons increased daily, so do the miracles also. Many who were bound by Satan were loosened by Orimolade. Those who were barren had their wombs opened for joy.

There was a tremendous change in the life of the mother and other members of the family. The mother became converted and also his brother and sisters. The mother took the Biblical name "Abigail" and one of his sisters "Mary" and his eldest brother "Peter", the younger brother "Samuel". Most of the people who knew Orimolade when he was a child had foreseen the future greatness of the boy. The comrades constantly remembered how somebody who was lame always provided for them any bush animals they wanted for their food. The melodious songs and the wonderful stories he always told them were never forgotten. And many of these comrades became his disciples. Many of the members of his family did not leave him: Peter Omojola was with him till his death. The news about Orimolade spread through the towns. Those who were in villages around came to see him. They were amazed to hear his sermon and the proverbs that always came from his mouth.

There was no personal problem brought to him that was not solved and there was no disease or illness that was not cured through his prayers. The Christians in the town were thankful to the Lord for the presence of Moses Orimolade amongst them. For, before this time they had encountered a lot of persecutions from the heathens.

The number of the Christians increased everyday. They had rest of mind in their leader, for they knew, the power of Christ, which was more than any herbalist powers, was upon him. Those who were not able to confess the Lord publicly or those who had hidden themselves for fear of persecution or those that were half (half pagan, half Christian) declared the glory of God publicly. The pastor who witnessed Orimolade's ceremonious song in that night was highly encouraged to speak boldly of the glory of God.

Many girls who became converted now refused to marry their men if they could not join them in the same faith. Where some were glad some were sad. Why? What caused the sadness? The herbalists were sad because their jobs were reduced to naught by Moses. The witches and wizard regarded Orimolade as a danger to their wizardry and witchcraft. They all planned day and night to get a way of arresting him for he was a great obstacle to their daily bread.

Before Orimolade started his work, there was no man, no matter his faith, who would ever go against masquerade festivals, if such a person did not want to die without any sickness. But when

Orimolade started, all were free.

In those days, Bibles were scarce but people tried to be able to read it, and so, many bought the A B D Book (Yoruba language for beginners to learn the reading of Yoruba. But Christian bachelors Whose spouses had pagan parents had some difficulties with their spouses. They would not like to marry their daughters to Christian. They would ask the Christians to choose between A B D Book and the girl. If the man chooses the book, then they would pull their daughters to themselves because choosing the book means choosing to be christian. Some young girls might be driven out from their homes asking them to go to Orimolade their father. But upon these, the number continued to increase and many diseases in healed.

ORIMOLADE WAGE WAR AGAINST THE PAGANS

When the matter reached the climax in the heart of there worshippers, they met with him, saying, if they could not sole Orimolade's problem by ease or cajoling they would compel him. submit to them and force him to stop blocking their mean of live Some even thought when the town became a troubled hot spotle him he would leave the city for them, and those who refused to tale the warning out of the Christians would finally be killed.All these er thoughts had been revealed to Orimolade in his visions and so he sent messages to them telling of the place and time of his next public sermon. He also told them to get themselves well prepared for hir Then he called the Christians and told them all that the people were planning and encouraged them not to fear because the Lord wanted to show us glory on the Christians and His might over the heathens The Christians were happy because they knew that as long as Orimolade was amongst them, nothing could touch them and nothing would happen without its being revealed to him for the credited him for his power of visions.

On the day Orimolade sent to them, the masqueraders pl on their prepared evil masks, the echo worshippers boomed the echoes in the street which indicated that all women and children should be indoor; the herbalist and juju priest were shouting praise to their gods and drum that warned every body to be indoor wit being beaten signaling the day to be a day for priest' gods and goddesses.

They started their journey toward Okorun Street where the Christians assembled. When the idolaters got near, the masqueraders would run forward in a whirlwind fashion and Stretched up their axes as if to smash the Christians. Moses was no moved at their motions, he was going on with his sermons, and he even did not look at them at all. At times the idolaters would untie their juju bags and bring out prepared evil rings and satanic wounds and threw them towards the Christians where they stood praying. At his time, Orimolade stood between the Christians and the idolaters.

Men of God, the thought of these idol worshippers was different from the next action of Moses: the idol worshippers thought they would use cutlasses, magic wounds and spears or even wrestle, but no! Moses thought differently. It was a very remarkable day which neither side would ever forget. The forces of light were now face to face with the powers of darkness. Surely, the result would be terrible.

Suddenly Orimolade faced the people and call upon God that deliver Meshack, Shadrach, and Abednego from the furnace of Nebuchadnezzar at Dura in the land of Babylon. He mentioned how God saved Daniel from the lions' den and how God, showed His power before the Prophets of Baal on Mount Carmel when Elijah called on him. He then called on God to show Himself that

very hour as the only God of the universe to be worshipped. As Orimolade stretched his staff towards these people, a' terrible fight broke out amongst them. The Christians stood aloof, watching how these people faced one another with axes, cutlasses, spear, and evil rings and other satanic powers. As some were falling, others were crying and some half-injured were on their legs running off the scene. This fight reminds me of one of our songs which says:

**When the battle is very fierce
That seems the enemy will soon conquer
The unseen army of the Lord
Is more than those that surround us
Chrs:Rejoice, rejoice, rejoice in the Lord
Rejoice/2ce.**

Brothers and sister if you don't believe the story of Shadrach, Meshack and Abednego, you ought to believe this and have a restful mind that prayers in the Lord is better than thousands of satanic powers.

The news of this fight quickly spread through the town and the suburbs. The King of the town heard of it. The King summoned his chief and met with the idol worshippers. They sent delegates to the district Officer in Kabba that the Christians had rioted in the town and had killed many people. Immediately police officers were dispatched to Ikare to arrest the Christians. The Christians were arrested and shut up in Kabba prison. But none could mention Orimolade as one of the leaders.

The Christians were not sad and were not afraid of what happened to them for they knew their leader was in their support. When Moses heard about what happened to the Christians, he rose up without telling anybody and went straight to Kabba. He started preaching the gospel through out the city, giving reasons why those arrested should be released. When the District Officers heard of what was preached, he immediately ordered the release of the Christians. He asked where the man had learnt his own Bible for the preaching was astonishing. There had been no march in Biblical & quotations as Orimolade did in his days.

After the release of the Christians, he ordered them to go back to their hometown. Then the Christians continue praising the Lord with this song:

**Blow ye the trumpet blow'
The gladly solemn sound
Let all the nations know
To earth's remotest bound,
Chrs:The year of Jubilee
Is come Return, ye
Ransomed sinners,
Home/2ce.**

All of them returned home with joy. The idol worshippers were so much angry about what Moses Orirnolade again went to do for he was not one of those arrested. The news spread in the district that this son of Tunolase would destroyed the worshipping of gods in their land. Because of this great victory, many who had feared to be Christians now publicly declared themselves and renounced the work of darkness.

ATTEMPT TO INSTALL ORIMOLADE AS CHIEF, THE EARTH OPENED ITS MOUTH, THE SECRET OF THE EARTH WAS KNOWN

Since the Christians returned from the prison in Kabba, the pagan had been so afraid to do anything to the Christians again. For one good year, there was no molestation of any kind. However, after seeing that things had gone down, the pagan met again when the lieloba's masquerader's festival was near. There they unanimously decided that before Orimolade could fall into their trap, it would be better to invite him and install him as the chief priest in charge of the masqueraders; once he agreed with them, the other Christians would be nothing to them again.

On this day, Orimolade was sent for, as if they wanted to give him a special honor. The chairman for the meeting started his address thus:"Orimolade Okejebu, son of Tunolase, you are the son of a great man and you too had been seen to be great. Your knowledge is above the imagination of man; all things are made known to you and you can do all things; it has been our custom to have the years immemorial.

Since the death of your father, we have not been able to see a powerful man as he in action and in deeds. And ever since, we have not got somebody capable to fill the vacant post left by your father.

Though your father had died, but we know that since you are here among us your father is still living. Because of this, we ask you to look round at all these masks of different masqueraders; which of them do you like? You have them all. But that one will be special for you and you Will everlasting be, our head, said the chief priest for all masqueraders in Ikare.

When Moses heard this, he knew they were setting a trap for him. He knew the sweetness in men's tongues. He knew that all their sweet words were all but a poison. He then replied them thus" thank You all; my work is not masquerading or idolatry but that of God above, the glorious mighty God, the King of kings: God of gods, Omnipotent God; everlasting Father. The Creator of all thing visible and invisible. He that created the plants, and He who creates the earth, and all that are in it, the world and all things thereof. Thing. beyond what we can imagine were pronounced out by Moses and immediately the Holy Spirit of God came mightily upon him and his body was working like a machine. As he was praising God on and on like naming His wonderful works and as he mentioned the word "Earth" in "The earth is Lord's.." (Ps. 24), the earth where these people sat upon before them; the people rushed out and His brother was asking for "Red palm oil" for him and was about to make some propitiation to make thing cool down on him. They all started begging him to leave promising that they would never attempt such again.

The news of this spread through the town and many numbers were added to the Christians. The Christians went up and down as they like. They had seen somebody to trust, somebody to deliver them from the hand of idol worshippers. They had enough time to worship God. And the gospel was daily spreading.

TRADING BUSINESS OFFER TO ORIMOLADE BY A FRIEND

At this time in Ikare, palm oil and kola nuts were good trading commodities in Hausa land. Agidi, a friend of Moses Orimolade suggested that they jointly go into trade partnership, Orimolade agreed. They started their journey towards the north. As they were going, the Angel of the Lord appeared to Orirnolade and said to him, "This is not the type of work you have been

sent on earth to do. You are sent for the gospel of Christ, to loosen the bondage, to make light the heavy yoke out on man by Satan and to show the way of salvation to men". When the angel delivered the message, he left him. But Orimolade did not turn back. When he got to a village known as Osokosoko, he became very ill. The illness was so fearful that his friend had to come back home to report to their parent that Orimolade was very sick where they went. Then Egunjobi his half brother had to go quickly to bring Moses back home.

But the glorious God who will never forget his own had already healed Moses and he was on his way back home. As Egunjobi was going, somebody started telling him to go back home that his sick brother had already arrived home. But when he did not know who was speaking to him, he would not turn back, not even the fear of the man would make him change his intention. When the strange man could not persuade him, he left him. The mother was very sad for she had warned him before 'not to go. So she continued praying for the safe arrival of her son.

When Egunjobi arrived at Osokosoko, he asked of Orimolade Okejebu, but the people told him that no such name existed in their village. After a lot of description, they told him that the man had left already. So Egunjobi returned home and found his brother Moses. The family told him that Orimolade arrived the very day he left. Then he narrated how a strange man appeared to him telling him to return for his brother Moses was already home. Today I am glad to tell you that a branch of Cherubim and Seraphim Church is in that town (Osokosoko). The town is on the way between Abuja and Lokoja.

ORIMOLADE WITH ANOTHER MYSTERIOUS ACT AT HOME FOR TEN YEARS WITHOUT EATING FOOD PREPARED BY MAN

After the business trip, Orimolade did not go anywhere for ten years. He was always home, and would not eat any food cooked or prepared by man. It was strange to man and to all the members of the family that when people enter Orimolade's room, there would be different types of food. At times you hear strange voices of many people in the room or you hear songs of many people from the room.

But who were singing, nobody knew or saw them. Where Orimolade always got these visitors was amazing to people. At times Orimolade would come out wearing costly beads round his neck and he would jokingly tell people that he would reign as king among people. At this time too many things were said and done of which we have no record.

One afternoon there was an incident of the old woman stepped on him on the day he was born. Orimolade went to this woman on her way to Arigidi, a village near Ikare. The woman looked at him and greeted him. Orimolade told the woman that he came to see her. He narrated the incident of how she stepped. Come times the day he was born so that he might not walk, woman staggered for fear. He told her not to fear, the only thing would do to receive forgiveness was to carry him on her back in, times. This woman quickly obey, she bent down and carried Moses, her back the three times. Then he told the woman to go in peace, her sin had been forgiven. When the woman go home, she started telling the news of this incident to people. This was so wonderful to the family for to them Orimolade never left his room.

At this time again, Orimolade visited one of his friends known as Garuba whose house was at Okelä in Ikare. He too had been visiting Orimolade in his house. But this day Moses fulfilled the promise of paying back the visits. After some hours and a lot of discussions, he decided to leave. Garuba had a thought that he would discover that day, how Orimolade who was lame always

walker about. As Orimolade bade him goodbye he went out, Garuba secretly followed him. But to his surprise and disappointment, as they peeped outside, he could not see Moses again. He was following the only route, thinking he would soon overtake him, but he couldn't. When Garuba got to Orimolade's home, he asked of him. The people answered him saying: "You and Moses are friends. You know he had never been going out from his room for these past years".

Then Orimolade said from his room: "Garuba you want to test me I have much love for you, never try it again" This was another wonderful thing at this time. Many were perplexed over what type of person Orimolade would be, for to his relatives, he was always home and friends always reported his visit to them. This is not legendry; it is a real and true story from eyewitness.

MOSES ORIMOLADE RECEIVED THREE GUESTS

This event took place at the time when Moses was always in the house. This day, these three visitors came in and asked for Moses Orimolade, the mother said he was at home. Then the mother was saying to herself, "He who does not travel, where does he always get these his visitors?" Moses saw them, he told his mother to put yam on the fire in order to prepare pounded yam (lyan) for the visitors. The mother told him that they had no yams in the house. Moses then told the mother to wash the pot clean, put water into it and put it on fire covered. Then the mother went to fetch water from the stream before she came back there was already yam in the covered pot and was almost ready for pounding. The mother was very surprised and was asking from him where he had gotten the yams. But there was nobody who could ask from him where he got the yams. All of them kept mute, when he called his sister Ibilola to prepare to pound the yam, he told them to bring out the pot of soup in his room it was another miracle to see that there was already cooked bush meat (eran igbe) cut into big pieces in the pot and the soup had been well cooked, they will warm it on the fire. It was all a miracle to them.

They prepared food for the visitors and they all ate. But they were surprised that the three just ate a little of the food.

This Papa Olumodeji told me that they ate the remaining food. He said further that the visitors were with Orimolade until the night of that day. They discussed in his room but nobody understood or heard what they were saying. If Orimolade woke up in the morning, how we used to know that he had awakened was the song he used to sing every morning between 3 and 4 a.m. The song is:

**We praise thee, o God.
We acknowledge thee to be the Lord
All the earth doth worship thee:
The Father, everlasting.
To thee All the Angels cry aloud
The heavens and all the powers there in.
To thee Cherubim and Seraphim,
Continually do cry Holy, Holy, Holy.
Lord, God o Sabaoth.**

Orimolade always stopped the here. When he sang, it would be as if a hundred people were singing with him. This day that he had the visitors, he sang this same song at the time he used to sing it. It was another miracle to hear the news from people very early in the morning that Orimolade was in the Church preaching. People rushed to the place to see him.

Early in the morning, he was found on the pulpit preaching! Many people gathered there to hear him. Nobody knew when he left home not knowing that the news of him had already filled the town and many people had run there to see and to hear him.

"Till this present moment, my son, Baba Aladura Geoge Tunolase was addressing me, nobody knew the where about of his three visitors"

"All his things were miraculous

MOSES WONDERFULLY FED THE CHRISTIANS IN IKARE

After the ten years, Moses and his mother went to Edo Street in the mother's home. For good three months, he neither ate nor drank and never speaks to anybody. After the three month, what he told his mother was to go and get water and bathe him. When the mother was bathing him, he told her that he would have a get together party for all the Christians the next day in Ikare and he would feed them all. The mother cried out, begging him, not to do that for he knew her poor condition. Moses told her not to fear, just to get the house, all pots and pans ready. But the mother continued to ponder on all these things; however, she reluctantly got the house ready.

Very early the following day, it was beyond man's expression to see people carrying in foodstuffs from villages around. Many brought yams, some Garri, some palm oil, some firewood and different types of meat and fish. If one entered, he would say, "brought this to say 'thank you' for what Orimolade did for me". If another entered with his or her foodstuff, he would repeat the same thing. Later people who would cook the food came in and afterwards the Christians friends and other relations. The house was full of many people. People continued to wonder on when Orimolade went out to do anything for these people and where the people got their information before they came to the party. Men of God, this was a wonderful feast.

Later Orimolade and the mother went to live at Isakunmi Street. It was here, he told the mother that those who brought foodstuffs to him when he made the feast came from places he went to preach during the three months he did not speak to anybody. He told the mother how a woman had changed to a bear at Gbede to harass him in the night and how he had killed the bear which caused the death of the woman the following day. Many things were done by Orimolade at Ikare before he started his missionary journey but this little we wrote are the facts collected from those elders who were eyewitnesses to the event. Before he left Ikare, the Christians had no fear of persecution or any arrest and when he started his missionary journey, many people from Ikare followed him until he finally settled at Lagos to establish his Church.

SAINT MOSES ORIMOLADE CROSSED RIVER OJAWIRI WITHOUT ANY BRIDGE

(By an Eyewitness who was one of the escorts to the bank of the river, Pa Olumodeji). This day when Orimolade left Ikare, he was singing his usual sing on the bank of River Jordan (Loke Odo Jordani).

As he was singing this song, this old man Pa Peter Olumodeji told me they did not understand him neither did they know the meaning--they did not know whether he was referring to the bank of River Jordan of this earth or heavenly bank of Jordan.

Moses said, "The harvest was ripe in distant towns and cities and he was going out top reach the gospel of salvation to the people of the earth". He took his walking stick, and he did not carry

any load with him. Many people did want him to go, many were weeping, many nursing mothers carried their children on their backs; they wanted to escort him to the way.

He was carried in a stretcher (amokun) because of his condition. This stretcher was made of thick clothes tied to strong sticks at its corners to make it easy for four people to carry him shoulder high. As they were going, they took Ayere Road to Ogidi.

Before they left home, they made arrangement with a Nupe man who knew how to swim and who would help them carry Orimolade across river Ojawiri. This Ojawiri is between Ayere and Ogidi: Any time a bridge was constructed on this river it would be swept off especially during rainy season when the river was at its fullest.

On getting to the river the Nupe man had told them he would carry him on his back and swim across the river. This was the time of the rainy season when the river was at its fullest. Here Moses got down from the stretcher and he stood up on his feet and told them to close their eyes and none should dare open his or her eyes until he had said the grace, even the children on the back of their mothers should be covered with clothes. He then started to pray and prayed for all the people including the sick, the barren, the pregnant women, the nation and those who followed him as far as to that river. When he was to say the grace he still warned them not to open their eyes and he said, "May the grace of our Lord Jesus Christ and the peace of God of Abraham, peace of God of Isaac, peace of God of Jacob rest upon you now and forever more (Amen).

As they said Amen, and on opening their eyes it was the GREATEST OF ALL MIRACLES TO SEE MOSES ORIMOLADE AT THE OTHER SIDE OF THE RIVER. Many rejoiced for this great miracle of God which they all saw and many started weeping especially the nursing mothers who thought they would no longer see him again. They heard him singing his usual song. "By the bank of River Jordan" He never looked back as people were greeting him goodbye. My beloved of God, this was miraculous. People started looking at one another and said which way did he take? "Who carried him across?" The old man Pa Olumodeji who was telling this story emphasized that this was a true story it was not just a hear say or third party story. He said, "I was one of the escorts, Halleluyah!

CHAPTER 4

ORIMOLADE'S MISSIONARY TOUR COUNTRYNIGERIA

Before we start this let us all sing.

1. Thy Kingdom come oh God.
Thy rule, Oh Christian begin
Break with thine Iron rod
The tyrannies of sin.
2. Where is the reign of peace
And purity and love
When shall all hatred cease
As in the realms above?
3. We pray thee Lord arise
And come in thy great night
Receive our longing eyes,
Which languish for thy sight.
4. O'er heathen lands afar
Thick darkness broodeth yet;
Arise, O morning star,
Arise and never set!

TOUR OF THE SAINT MOSES ORIMOLADE

STARTED IN 1916

Moses Orimolade left Ikare on his missionary journey through Nigeria in 1916. He visited a village called IRUN. He fought with the witches, wizards and the idolaters, and preached the word of God to them. He destroyed the temple of one of their gods known as Osijora.

From there he went to another place known as Ogbagi where he again preached the word of God and put the power of darkness to naught. He returned to Ikare with his disciples and taught them songs thus:

The Savior had installed me King

I ant delivered from the hand of Satan.

This they sang through out Ikare rejoicing on their Victory over Satan. After short time he again left there with his gospel team, to Akungba, from there he went to Oka where he met then celebrating the masquerade festival. He preached to them on this telling them the only God to be worshipped was the Almighty God the creator. From this place, they carried him on a stretcher to Kiran from kiran to merri. He also visited Ipele, Ifon, Owo. He performer many miracles in all these places and opened their eyes to the only way of salvation. Anywhere he went people always knew that a wonderful man had entered the town.

MOSES ORIMOLADE ARRIVES OWO

The news of Orimolade had spread through towns and villages around Ikare. When he got to Owo, people continued to follow him singing and praising the Lord. He got to C. M. S. The Church where canon D.A Fawehinmi was the pastor, he refused that Orimolade should preach in that church but through the intervention of the church warden who appealed to the Pastor that he should permit him to say what he wanted to say, the pastor allowed Orimolade to preach after the service and not during the service.

Oh, men of God, when Orimolade got on the pulpit and continued to pour out the word as water comes out from the ground, it was wonderful! It was amazing! "We have never found things like this" remarked the hearers."Where has he learnt his own Bible?" The pastor was happy. Orimolade prayed for them, and many saw the miracles of God. The wizards and witches were sad and the herbalists were unhappy but many souls were saved. Orimolade left Owo for Ifon and many followed him.

It was wonderful! It was amazing! "We have never found things like this in this land. This is what the people of this land says. Though wizardry and witchcraft were rampant here, Orimolade conquered them all. With many miracles performed, he declared to them the truth in the worship of the ONLY GOD through His Son Jesus Christ.

THE SAINT MOSES ORIMOLADE ENTERED IFON

When Moses arrived at Ifon, a miraculous event happened.

The news of this got to Midwest which we now call Bendel State.

What really happened? A chief who was an Urobo chief at Ifon, nobody knew the offence he had committed which made him to be jailed for three years. He had not spent two weeks here when Orimolade arrived at Ifon. When the people saw the miracles that were being performed by the Lord through Orimolade, the relation of this Urobo chief approached Orimolade for prayer of RELEASE OF THEIR CHIEF. And Orimolade prayed. He prayed to God of the whole universe to set the man free from the prison. (Acts 12, Oh yes this is another example).

At exactly 12 noon the following day, the DISTRICT OFFICER (D.O) for that area visited the prison at Ifon and saw this Urobo man. The District Officer (a white man) asked question about the man from the prison office and was told. Then after examining his case the District Officer told the prison official to release the man and was asked to go to his house (Halleluyah, glory). Others looked around and said, "Who pleaded for this man? When the man got home and saw his people, there was a great joy and the news of this quickly spread round the town that the prisoner whom Orimolade prayed for the previous day had been released. Pa Samuel Akindele, Orimolade's brother heard the story on his arrival at Ikare from Osogbo. He told me he went to Ifon to confirm the story from the man himself and it was so. He said further that he and the man became friend and he even followed him to his home town in Bendel State. From there, Orimolade left for Benin City.

HERE HE COMES AGAIN IN BENIN CITY

From Ifon Orimolade went to Benin City. On getting there, He saw how human sacrifices were the commonest way to worship city god. Orimolade explained to them the evils of idolatry and human sacrifice. He told them how this practice was an abomination in the sight of God. With quotations from the Bible, he made them know how God was against the sin of shedding of human blood, and the peace and joy we had in worshipping God.

It was there we learnt of how Orimolade's hair always rose up or stretched up on him like an umbrella at the time when his preaching reached the climax. After preaching, the hair would come down again. Many miracles were performed there. This preaching put an end to human sacrifice and many were converted to Christianity.

From Benin City, he was carried in the stretcher to Itshekiri land. Though wizardry and witchcraft were rampant here, Orimolade

-conquered them all. With many miracles performed, he declared to them the truth in the worship of the ONLY GOD through His Son Jesus Christ. Many were converted and they all knew the power that was in the blood of Jesus, and they knew through Orimolade that there was a King greater than all the gods and goddesses.

From there, he went to Ida, where he preached the gospel of Christ to them. All the powers of darkness bowed down before him. Many diseases and illnesses were instantly healed through the power of his prayer.

ORIMOLADE PROCEED LOKOJA

Orimolade crossed to Lokoja from Ida by canoe. When people heard his sermons and saw the miracles he performed, they gloried the name of God. It was at Lokoja that he healed the son of one Momo Giwa from his illness. Through this healing, many became Christians. It was this Momo Giwa he again met at Lagos. (You will read of this later). Many other diseases were brought to him which he cured, His powerful sermon which many educationist and theologians could not dispute changed the heart of many to become Christians till today.

ORIMOLADE ALSO VISITED ONITSHA

from Lokoja Orimolade went to Onitsha. He made the understand the wonderful works of God through his miracles. He preached the gospel of Christ. He showed the evils in idolatry and told them how God was the only one that could save. Many who heard his words became children of the Kingdom of God and many that were barren became mother of children.

ORIMOLADE AT SAPELE

When Orimolade entered Sapele, he saw that people were deep in idol worshipping. The healing of many who were sick and the miracles he performed by opening the eye of the blind, and instant healing of any that was mad, or lame, made his words sink deep in the heart of his hearers. After leaving Sapele, he went to other places like Oba Ise and the cities of Igbira tribe. He preached to them the gospel of Christ in all these places and showed them the ways of God. He stayed with them for some days.

From here, he visited many places like Ogori, Akunnu, Ikaramu, Daja, Iga, Uro, Igasi. He was carried on a stretcher to Omuo. He preached the gospel to them in all the places and the evil Spirit bowed down to the Glory of God on Him. During these journeys, he met one of his mates known as Aduloju. It was a great wonder to Aduloju to see the great number of people following Orimolade and how people visited the place that housed him day and night. He gave Aduloju one pound sterling, which was equivalent to two Nigeria Naira and about 3.20 American dollar and also ten yards of white thirteen.

When the man arrived at Ikare, he started broadcasting the news about Orimolade, showing them the gifts he gave. You could just imagine how much worth this amount of El would be at that time in our land. For example, at this time a very large and fat cow would be about £5:10s, about 11 Naira or 35.20 dollars. A whole big load of yam Was Five Kobo or 64 cent and ten yards of white thirteen was about 45 Kobo, which is about 72 cent in America money. I give this illustration to show the worth of a gift of one pound and clothing to people in those days.

From Omuo, the disciples carried him on his stretcher to Kabba. I hope you still remember the reason for his being carried on a stretcher. At this time in Nigeria, the means of transportation in

many towns and villages was by foot and being lame (though he had been able to able) he could not go on foot on long journeys. Praise the lord for the effort, Christian mind, strength and courage of those disciples who did the carrying on foot. There was no lorry or railway in those areas.

MOSES ORIMOLADE IN KABBA TOWN

He was housed in the house of the chief of the town. There were many idol worshippers at Kabba and the power of darkness reigned supreme. One of the evil spirits came to Orimolade in the night in form of a tiger which Orimolade killed instantly. When he was preaching the following day, he made mention of the tiger who came to him that night and asked people to go and bring out the tiger. The people shouted when they saw the tiger. It was learnt that he had not finished preaching that day when the person who turned into the tiger died. It was after this that Orimolade and the Christians were rejoicing with their song of:

The savior had installed me King

I am delivered from the hand of Satan.

They danced round the town. This was the second incident of Satan in form of animals trying to attack Orimolade. He visited the villages around Kabba like Odokore and Otun Ade. He preached the gospel and he destroyed their idol temples.

FROM THERE HE PROCEEDED TO OGIDI

When Orimolade got to Ogidi town, he was housed by Elder Olupeka, a strong member of the Anglican Church at Ogidi. Before Olupeka said anything the news of Orimolade's entry into the town had spread all over. They entered the town with songs that. Olupe, I knew the fire of the glory of God was about to be lit in his town. But Olupeka appealed to Orimolade that however spiritually strong he might be, whatever might be his victory over witches and wizards healed strongly to him not to go near a lake in the town. Because the god of this lake was the God of the town khaneseval of which whole comm celebrated yearly. If any one the festeror she was a Christian and did not take part in the celebration, surely the person would die before the following day. The death was not from man, but from the god of the lake. Nobody must touch the lake or step into the lake except the priest in charge. No strangers must even come near the lake. Orimolade was very happy to hear this and he begged Olupeka to show him the lake. The following day at his preaching, he emphasized how bad it was to worship other gods, and how the Bible forbade it. After the preaching he told the Christians to follow him to the lake. They followed Orimolade with joy and music. But some cowards still had fear on what might be the consequence. The idolaters, their priest and priestesses were happy because they were thinking that Moses and the Christians would die that day. They knew the effectiveness and reality of the god of this lake. Forgetting that darkness had never overcome light. Orimolade got to the lake. He lifted his eyes up and called on Jesus Christ that sent him, he put a stop that day to work of darkness.

Then he entered into the water and commanded the source to close and he called on the Christians to get pans and calabashes and drain out the water in the lake. The Christians were encouraged after seeing their leader still alive on entering the lake. They too followed with different instruments to drain out the water. Within some hours the whole water was out, and down to the bottom. The face of what my people were worshipping was exposed, what an awful

sight!

Fishes with human head, fishes with human hair well plaited like the plaiting of hair of beautiful lady about to marry; fishes with beard like that of man, fishes with human navels. Many were winking their eyes.

The people were amazed to see such fishes. Orimolade told them to bring all out. The mud of the lake was brought out and all were examined for other small fishes. Then Orimolade entered the lake again and commanded the source to open, immediately fresh water started oozing out.

He then told the Christians to cut off heads of the fishes and cook the rest. After the cooking he told them to eat and enjoy the fish. They were afraid to do so. Then he went near, took some and ate it. Then the Christians voraciously ate the fishes and the soup we enjoyed After they finished eating. the food he taught them song about the fishes, which they would sing round the town.

Fishes I ate, fishes late

Fishes that had beard

Fishes that had navel

Fishes that behaved like man

Fishes that winked their eyes,

Fishes I ate.

With this song, the Ogidi Christians danced round the town A great number was added to the Christians. Since this day worshipping of the god of the lake died down at Ogidi town. Now read the following eye witness account of the story.

Moses Orimolade came there to pray for them about ABOTO River, and its mysterious fishes. Strangers must not get near the river. For example, one day some strangers came to catch fishes from the river they got a very big fish and they carried it to a little distance, laid the big fish on a rock to divide the big fish into seven. As they had finished cutting the fish, there was a heavy rain and the river overflowed and the men who were a little distance off were overcome by the overflowing river which swept them away.

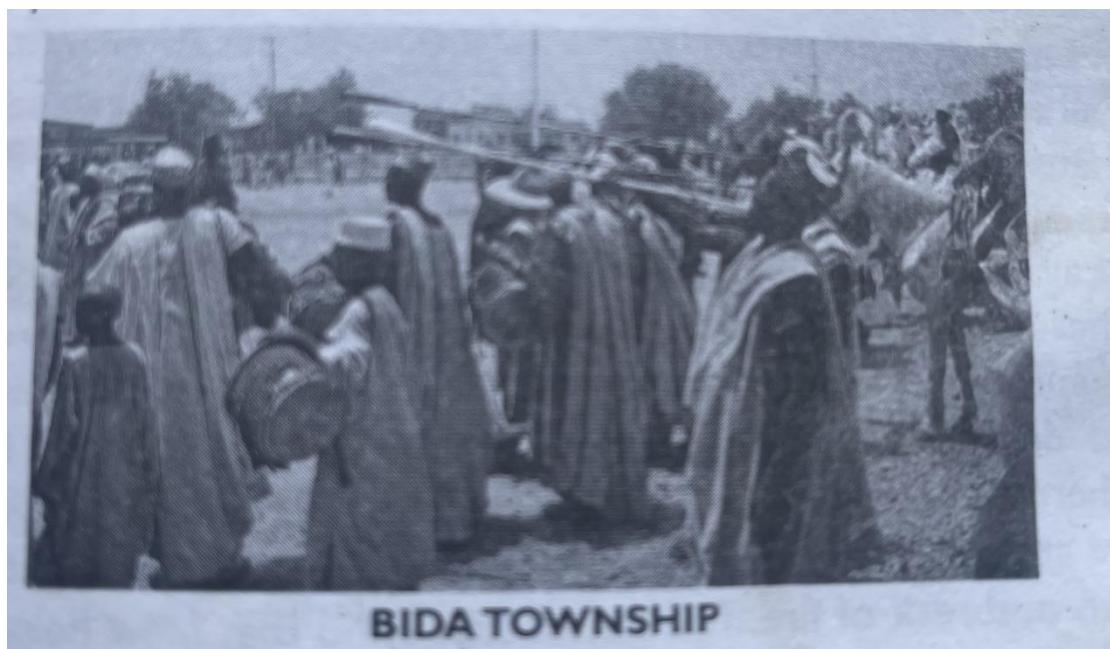
The cut out fishes became solid rock at the spot they were The rocky cut fishes can still be found on the rock at the time of this strong. These pieces of fishes were called rock of OMOROHUN.

When Orimolade got to Ogidi, at that time the actual site of the town was at OKORO OGIDI. It was from there they trod to where this Aboto River is. Jacob Ihinmitowa said he was one of those who followed Orimolade on that day. He said when they got to the river after Orimolade's prayer, the old man said he (Orimolade) told them to drain the whole water and it was done. Ihinmitowa said they got all sorts of fishes as described previously. Fishes with human head and that had plaited hair like woman etc. Orimolade told them to cut off the heads of the fishes. They cooked them and ate all. He too ate Ou of the fishes. The man further said Daniel Iemirade was the President of the Church (Baba Egbe Ijo) at this time and Olupeka was an outstanding bold personality in the Church. He was the one who gave Orimolade information about the river.

Pa Jacob Ihinmitowa said after many years. He and his colleagues went back to kill a big crocodile in that river which they all ate and nothing evil happened to them. We must note that since Orimolade's prayer on that river, satanic spirit of darkness could not get back to that river again.

**AFRICAN CHURCHES IN AKOKO DISTRICT PASTOR
ADVISED MOSES ORIMOLADE**

Reverend E.D. Sodeinde who was the pastor in charge of African Churches in Akoko area saw the work that God Almighty had put into the charge of Orimolade, so he advised him to be doing this gospel work under the supervision of the African Church, but Orimolade refused the advice. He did not want to be under any church so that nothing would disturb him from doing the work the glorious God had sent him to do. Yet it was the African Churches who Pr always received him mostly in many of the towns he visited. Apart from that of Akoko district, it was the African Church that received him at Offa, Ikorun, Ibadan, and Ifako. J.K. Coker was one of the leaders of the African Churches and was an intimate friend of Moses Orimolade. Rev. Sodeinde even followed him to Lagos. He (Sodeinde) spoke a lot about Moses Orimolade after his death in the Daily Telegraph of 31/10/1933.



ORIMOLADE VISITED SOME OTHER IYAGBA VILLAGES AND BIDA NUPT TRIBEAPITAL CITY OF THE NUPETRIBE

The Ogidi Christians cared him to Alde on the stretcher to Gbede. The Gbede people carried him to Abuja and from Abus Jean, and from there to Ikasa, from Iasa to Egbe and finally to Bica. He Breached the word of God to them in all these places and the Christians number increased. The (gunnu (Nupe masquerade) bower to the authority of Moses and many gave up the worship of ch masquerade. Where there were no Christians, he taught them to start coming and worshipping together, naming them after the common C.S.M. Church, where the churches had already be established. The African Church was also common at this time. he told them to carry on with one mind. He always live with Church presidents or the chief of the town he arrived at, unless the host rejected him.

THE SAINT VISITED THE NORTHERN PART OF NIGERIA

Orimolade visited many towns and villages in the northern part of Nigeria, but we have no record

of all the work there. But we heard the information that after leaving Bida, he went through some villages until he got to Jos where many miracles were performed. He stayed with them for some days. After this he went to Zaira and lived with a man called Marcus Thomas at Regimo Street. After some days in Zaira he went to Kano. One of the people who saw him at Kano and later became a member of his Church in Lagos was Mrs. Pearse. He spent up to two or three years on this mission to the North. We must again understand our transport system at this time in Nigeria. All these journeys were on foot. Despite the fact that the North was predominantly Moslems yet all respected Orimolade for nobody could despise the miracles he performed. For example, in the northern tours, a traditional story told us of a time when he got to 3 village among the Hausas during harmattan. During the night there was an outbreak of fire. The harmattan wind that blew helped the quick spread of the fire. The fire was so great that it made everybody run out of his hut with any of their property they could lay hold upon but Moses Orimolade sat at the entrance of his own hut. The fire destroyed all houses to the left, right, front and back of Orimolade's tent but it did not touch where Orimolade was. This was miraculous.

The Hausas were amazed saying this was a ghost and not an ordinary human being. He left the village the following morning. This was how many miraculous things took place during this northern journey. But when there were no written records or eyewitness elders we can find out from, we cannot know many of the things that took place during the journey nor the exact village where they took place and the authenticity of the story.

Another traditional story told us that where he was asked to stay in Jebba when he got there was where the Cherubim and Seraphim Church was built today. Yet, there is no eyewitness elder who could testify to the truth of the story. After the northern missions he now turned south.

MOSES ORIMOLADE ENTERED ILORIN

When he arrived at Ilorin he lived with a man called Rev. Sodeinde, who was a known friend from Akoko area. He helped Sodeinde in prayers to get land for the building of a church. Many miracles were performed at Ilorin. The District Officer at that time was very happy to hear the great sermon preached by Orimolade. The miracles performed at Ilorin made some people to call him "nabi Yisa". (Jesus). He again met with Rev. Sodeinde in Lagos and they became intimate friends.

MOSES ORIMOLADE ALSO ENTERED OFFA

When Orimolade arrived at Offa the city of the Iyeru Okin descendants, of Olalomi the great powerful king. his news spread like fire. He sat on a wheel chair, pushed by some followers. He was followed by a great crowd all singing.

"Halleluyah, Sacred song;sang by the Angels?

Halleluyah, Sacred song; sang by the Angels?

Halleluyah"

He first consulted the Anglican pastor to live with him for, few days but the pastor rejected him for he thought his doctrine way different from that of the Anglican Church, and he feared he might influence some of the members to his side. But later, the headmaster of Anglican Primary School consulted the President of the African Church to house him, which he readily accepted. He was at Offa to only two days. He had not much chance for much spiritual work however he preached the word and told the people to worship God and believe on His Son, Jesus Christ, for there was no

salvation in any other person save in the Lord, and he prayed for them all before he left.

ORIMOLADE AT IKIRUN AGAIN

Orimolade came to Ikirun twice. This story is from an eyewitness known as Apostle Adediji who is one of the strong elders of the Cherubim and Seraphim Church at Ikirun. He had gone to Ikare the hometown of Orimolade to find out all about the history of Orimolade's birth and childhood. He was one of the elders who said about Orimolade. Being a living eyewitness he told me fully all Orimolade's mission at Ikirun and how Cherubim and Seraphim was founded at Ikirun, you will read about this later.

Apostle Adediji said that Orimolade spent five days at Ikirun the first time he came; he neither ate nor drank. Abraham Alao the President of the Ikirun African Chruch housed him. Many miracles were performed and he also preached the sermon. Then he went to Osogbo. The second time he came, he spent seven days. But this time.

Abraham Alao refused to house him. His complaint was that he heart housing a stranger who would neither eat nor drink. Then they found a place for him at Amoyo Street. You must not be surprised 2 Abraham Alao's complaint. Were it not Moses Orimolade, none the foreign missions taught the members the importance of fasting" a Christian life. Alao did not know that Orimolade was having al round fasting. During this second time, when he spent seven day* Orimolade was again fasting; he neither ate nor drank water.

On Sunday, of these seven days stay, he preached the sermon at the African Church Ikirun. He was on the pulpit for eight hours (8a.m. to 4p.m) preaching the gospel of Jesus without a note and without a pause. Nobody was tired and nobody complained of the long sermon. The other person apart from Adediji was Apostel David Akinola, the Spiritual Leader for Ikirun Parish of Cherubim and Seraphim. The glory of God spread throughout Ikirun this day, everybody was telling the news of the great sermon. He explained to the people from Genesis to Revelation the importance of worshipping God and believing on His Son Jesus Christ the wonderful Savior. He told the Christians how evil it was to have any other gods besides God and to participate in the celebration of the festivals of these gods. Many sick people were healed; many came for prayers and received the mercy of God. The news of Orimolade had spread to the villages around. The following day, Monday, the Christians at Obaagun--a village very near Ikirun, sent to Orimolade explaining the difficulties they faced in building their church. Anytime the new building was up thunder would just strike it down. This had happened about three times. They believed this was the work of the 'Sango' (thunder) worshippers and really, it was for the people were saying nothing of Christianity would ever exist in the town. So anytime they started building their church, thunder would just strike everything down to the foundation.

Orimolade told the Christians to follow him. What a great crowd of men and women, young and old. He told the older men to sing. "Halleluyah, Sacred song/sang by the Angels Halleluyah, Sacred song/sang by the Angels, Halleluyah"

He told the elder women to sing:

"Pass me not oh gentle Savior..."

The young adults were to sing his favorite song.

"On the mount above mount above Jordan

I was called, I was called, etc".

Obaagun was about two miles from Ikirun but today the two towns had almost come together.

This short journey was like the Christian journey singing to the city of Glory. A wonderful thir bout Orimolade was seen of him that day. I had often told you off being carried from one city to the other because of what happene to his legs at birth. But, that day he led the crowd on his journey an others were treading after him. When they got to Obaagun they wer to where the building was and he lifted up his eyes and prayed an stamped down the sole of his feet three times and said: "from tod. on, the power of darkness shall not prevail in this Church and longer After preaching the sermon and loosing the bond of thos that were bound by Satan, he returned to Ikirun. The church Obaagun was later completed. We learnt that the pagans tried the power again, but this time the thunder that struck did not fall on th church but struck and destroyed a tree that was being worshipped b the whole village. It was at this time he made mention of Cherubir and Seraphim at Ikirun but nobody understood him. When he gott Lagos and named the Order the Cherubim and Seraphim. The Ikeru people sent David Akinloye, Jacob Taiwo, Emman Adekanola to Mose Orimolade to bring the denomination to Ikirun in 1929. You will late read about this.

SAINT ORIMOLADE JORNEY TO OSOGBO AND EDE

After these things, Orimolade went to Osogbo, where h spent three days. We learnt here that his followers were jailed buth prayed and they were all released. From Osogbo he went to Ed where he preached the word of God. Many miracles were wrong through him, many sick people were healed. News about Orimolade was heard in his town through the Ikare traders who saw him at Ede. Many people came to meet him at Ede Osogbo to find out if the story about him was true.

MOSES ORIMOLADE AT OGBOMOSHO BUT?

The Ede people followed Orimolade to Ogbomosho. It was Just a pity the he could not do much work at Ogbomosho as he did " other towns because Satan made use of a woman as he had made us of Elyma the sorcerer in the Bible (Act 131 man as he had is word This made a lot of great fear and panic for people for since Orimolade had left the town, there was no more rain in the town and the pregnant women never gave birth. There was a standstill in everything. Orimolade had left before they knew the type of person he was. Immediately they knew this, they began a search for the man of God, so that he could come back to the town. How Orimolade came back to Ogbomosho will be read later in this book.

IBADAN RECEIVES ORIMOLADE

When Moses got to Ibadan he was housed by the African Church. One Mr. Fawole- -a native of Ile-Ife was their Church Warden at this time. It was from here he heard that the "Alaafin of Oyo" (The King of Oyo) had taken captive the Baale of Ibadan and many of his brave men. They begged Orimolade if he would help them about it. Moses Orimolade prayed that the men be released; that same day, there was news that Baale of Ibadan and his men were released, and they arrived at Ibadan the following morning. The news of Orimolade spread through the town. This gave him the opportunity to work in the city. He preached the gospel and healed many diseases.

Many who heard the words or saw the miracles performed believed him. They were happy to hear such wonderful sermons from someone that had never been to school. As our Lord Jesus had aimed at ending his last journey at Jerusalem, so Moses Orimolade had the aim of arriving at Lagos the capital, after many years of traveling through the country. From Ibadan he went to Abeokuta.

MOSES AT ABEOKUTA

The news of Moses arrival at Abeokuta quickly spread all over the city of rocks. The people following him continued to increase from one town to the other. During this time at Abeokuta Adubi was at its peak. Ademola the King of Abeokuta at that time send.

Orimolade to help him pray so that the battle would come to an end.

Orimolade prayed and immediately the spirit of the Lord entered the heart of the warriors and they stopped the battle. The king was amazed at this wonderful man of prayers. He begged him to stay with them for some days. He was able to preach in the city and miracles took place. The King and Orimolade became friends. This made it easy in years that followed for Orimolade's followers to receive letter of authority from the King to anywhere they wanted to go. The authority of only two of our Kings was highly recognized in those days: that of Alaafin of Oyo and the Alake of Egba land. There might be time when the people to whom the followers went would not recognize the authority given to them by the king.

Then they would resolve to the use of prayers. The people would definitely accept the followers after an occurrence of a miraculous incident in which the followers would be the only people who could save them. Or at times, it might be spiritual battle against the idolaters. As it occurred at Osielle where the Igundu masquerade caught fire through one of the disciples' prayers, you will read of this later. Ademola did his best to help his friend Moses in the spreading of the gospel. The glory of God shone mightily on Moses like the early morning sun, and the work and might of God were manifested to the people. From there, Moses went to Ifako.

CHAPTER 5

THE OGBOMOSHO PEOPLE WERE LOOKING FOR MOSES, LATER FOUND HIM AT IFAKO

The news of what happened at Ogbomosho quickly spread throughout the town because the woman who served as an obstacle died before the following morning. The pregnant woman in labor saw no sign of delivery again and not even dew from heaven. The news of what Orimolade was doing in the other cities had now filled the town. Great fear now got hold of the Ogbomosho people. The King of Ogbomosho chose some people to go and bring the man back to them. They set on their journey to Ibadan. There they were told he had left for Abeokuta. On getting to Abeokuta, they were told he had left to Ifako and there they saw the man, another Elijah. The people started begging, prostrating on the floor, declaring their ignorance and accepting their guilt. They appealed to him to forgive them in the name of Christ at Ifako with whom Orimolade was residing. Elder J.K.

Coker told Moses to forgive the people since they had seen their guilt. Orimolade prayed for them asking God to forgive them and open those things that had closed and the voice of Moses was heard on high and closed things were unlocked. Rain started from 4p.m that day until the following morning. There were thirty-seven new babies delivered at Ogbomosho before the break of the following day. Out of these children was an important personality, an Evangelist, a reader of the Koran Evangelist J.J. Akande. He was one of those pillars of Cherubim and Seraphim at Ogbomosho. Halleluyah! Praise the Lord.

After these things, a revival broke out at Ogbomosho. The Pagans and the Moslems were accepting Christ as King. When Elder J.K. Coker heard about the great revival, he sent three teachers to Ogbomosho to be in charge of the Church. Halleluyah!

TRIUMPHANT ENTRY OF THE SAINT AT LAGOS IN JULY 1924

The news of Moses Orimolade had spread to Lagos from Ifako. We heard the story that there was an outbreak of an epidemic in Lagos in which a great number of people died. Orimolade was sent for at Ifako to come to Lagos and help them pray on this. Orimolade entered Lagos on Saturday July 12, 1924. The great crowds that followed him were taught to sing:

**"Blow ye the trumpet blow
The gladly solemn sound
Let all the nations know
To earth's remotest bound
The year of Jubilee is come
Return ye ransomed sinners, home".**

Orimolade was pushed in his wheel chair until he got to the Carter Bridge. There he prayed that there should be a stop to the epidemic and it was so, immediately. All the Christians were happy on seeing this. He resided with one of his town mates known as Olumodeji a sexton in Rev. T.A. Ogunbiyi's Anglican Church vicarage at Ebute-Ero. Many miracles were wrought and people began to bring water for sanctification against any type of disease. His sermon was very convincing and many dignitaries in other Churches always came to him for prayers.

Then the Reverend advised Orimolade not to give the water to them freely. But Orimolade told him that he must not sell the gift of God. "Freely I am given and I must give these people freely". The Reverend was not happy about this. The great throng of people was becoming a sort of

uneasiness for the pastor. So he told Orimolade to leave the vicarage. Orimolade then returned to Ifako on September 11, 1924.

ORIMOLADE SECOND COMING TO LAGOS

Orimolade returned to Lagos on Dec 20, 1924 and resided with one Mr. Shepherd. He preached the gospel publicly but other learned clergymen and theologians were despising his knowledge and authority of the Bible.

Reverend Pastor who had received his theologian degree from Britain knew that he could not stand where Orimolade preached. Then he started slighting Orimolade at his back. He was looking for a way of putting him to test or even killing him. He planned with his Church warden known as Samuel. He got a dangerous black medicine and buried it at the entrance of the Church. Do not be amazed, you must remember that a high priest was the chairman where Jesus was judge guilty of death. (Mt. 27:56-68). Orimolade was invited to come and preach in the church the following Sunday.

Orimolade had already seen their plans. He accepted the invitation in order that the people might know that God sent him. On Sunday he went there with his followers. He preached the word to them which changed the hearts of many. He prayed for them and left the place with his disciples. The Reverend and his Church warden were surprised to see that nothing happened to these people. They exclaimed!

"What type of man is this, that even the dangerous medicine has no him", it was sorrowful that the digger fell into the pit dug for another man. The Church warden that had put the medicine at the entrance fell down after the service in the Church and died.

They called him and applied all first aid, no way. Doctor was sent for, he was pronounced dead. The only alternative for the Reverend was to confess and to send for Orimolade who was nicknamed, "Priest of mount above Jordan", 'Baba Oke Jordani' (because of his song) to help in bringing him to life.

Messages were sent to Orimolade begging him to forgive them. Orimolade who knew very well that this would surely bring his work to life in Lagos followed the messengers. When he got there, many who had heard about him before knew he could bring the man to life and many despised and disbelieved him saying how could a man pronounced dead by the doctors be brought back to life when Orimolade was not Jesus?

Moses lifted up his eyes and prayed that God showed his glory to the people. Then he said to the man three time AWAKE!

AWAKE! AWAKE: Which e oruba Language means SOJI, SOJI SOJI. Immediately the man opened his eyes and rose up. he the asked for the reason why people were so many around him. Sing that time people nicknamed the man 'AWAKE (SOJI).

nepeople short time, news of this spread through Lagos an many members left the Church to be followers of Orimolade.

Mr. Samuel (AWAKE) also left and became one of the Elder in Orimolade's Church. Despisers now believe that the Lord ha indeed sent this man. They rejected anything the Reverend Pastor might say against the man of God.

SAINT ORIMOLADE IN AGOSOFIN STREET

During one of orimolade's public sermon in Lagos, an old friend of his called Momo Giwa with whom he had resided at Lokoja met him. They were so happy to see each other after nine years. Momo Giwa followed Orimolade to where he resided at M. Shepherd's house; he saw that the place was too small for the great number of people that always came to Orimolade. He then advised him to come to Agosofm. It was here that Orimolade's work in Lagos expanded. People had time for revival and prayers. The following were two of the many miracles performed at Agosofm.

A WOMAN WHO FELL INTO THE LAGOON SURVIVED

A woman from ilorin who was residing in Lagos one day fell into the Lagoon. (The great river that surrounded Lagos), she could not be traced. The people who had heard about Moses Orimolade told her people to go to him for prayers about the woman.

Orimolade prayed and told them to expect the woman the following day. The woman still alive; came out of the river the day Orimolade told them to expect her.

People started telling the news of this great miracle to other that had not yet seen Moses the servant of God.

These miracles made honorable men and women in Lag leave their churches to become Orimolade's followers. One of the people was Coker Alias "Were were Coker" (SMART COKER) from the Ereko Anglican Church. He even went to his church to tell the people about Moses Orimolade. They came in great number to know him.

Moses saw that the people were increasing in number, so he prayed for the breath of God to come on the people so that some of them could see visions and this was done. The first man to see vision was Samuel Soji. (I suppose this would be the man brought to life on that dreadful Sunday).

MOSES ORIMOLADE WAS CALLED BABA ALADURA

Matt. 16:15 - 16, Jesus Said, "But whom do you call me" Peter answered, "Thou Art The Christ, The Son of the Living God" Orimolade activities in the field of evangelism become so great and very often the teeming crowd started to address him as "Baba Aladura" Oke Jordan. "The praying father of Jordan". This stem from the main fact that:-1.

Many people did not know his real name

2. He stressed the need for prayer and He prayed most of his time in his evangelism.

3. The efficacy of his prayers and the instant answer to His prayer by God.

4. He sings most of the time, very spiritual songs (not in any of the existing hymn books of various denomination and especially "Lori-Oke-jordan l'ampemi"

As a result, the best way to identify him from other orthodox religious chieftains is by calling him "Baba Aladura". Hence, all his early followers were called the Aladura's

AN ENCOUNTER WITH IGUNNU MASQUERADE IN LAGOS

Ps.91 - 1. He who dwells in the shelter of the Most High will rest in the shadow of the Almighty. 3. Surely he will save you from the fowler's snare and from the deadly pestilence. 4. He will cover you with his father's and under his wings you will find refuge; his faithfulness will be your shield and rampart. 5. You will not fear the

Chapter 6

COMING TOGETHER OF TWO SPIRITUAL GIANT, CAPTAIN ABIODUN AKINSOWON (THE GREAT WOMAN)

Before we go on with the story of Moses Orimolade we must wait a little to examine the life of our mother; Captain Abioch Akinsowon, because without mentioning her own part, the history the CHERUBIM AND SERAPHIM SHALL NOT BE COMPLETED and the history of Moses Orimolade shall not be in full. Satan and men of this world caused the misunderstanding that arose between our father Moses Onmolade and our mother Captain Abiodun.

Captain Abiodun was only seventeen years and six month old when she came to Moses Orimolade for she was born on December 25, 1907. The name of her father was B.A Akinsowon from Iiaye Abeokunta. He was a worker at John Holt in Porto Novo, Dahomey (now the Republic of Benin). The mother of her father was the daughter of ALAKETU OF KETU: One of the important towns in Yoruba Kingdom of those days. The mother of Abiodun was Elizabeth Smith. She hailed from Porto Novo. Today there are still many of mama Abiodun's relations in Dahomey.

She followed her Sister, Mrs. Comfort A. Moiyette and Elder Hunnu to Lagos in 1913. Her parents were in Porto Novo during the First World War (1913 to 1918). The parent returned to Nigeria in 1912.

Captain Abiodun attended the Baptist Academy where she completed her primary school course in 1920. After this she learned Ereko Dispensary Sewing and petty trading. She helped her sister's small shop in front. She went in trance from 18" to 25" of June 1925. From month of June 1925 to March 1929 she was with Moses Orimolade.

March 1929 before she started her own Church Mose will read of this later in this book.

She got married to Mr. George Orisanya Emmanuel on the 29 of January 1942. Through this marriage they had a daughter called Georgina Yetunde Emmanuel. There were no any unique or outstanding events that happened to Captain Abiodun when she was young or during her school days which would make her known to all people as Orimolade had been known since he was in the womb, it was because of the gospel team which she always led into the hinterland that made Orimolade call her "Captain". Her being called 'Captain' was not through any dream or vision; it was because of her work.

HER CALL

When she was in trance for seven days the parent thought she was sick. As she had personally said in her booklet (Abiodun's vision in 1925) that she had fever on the night she went in trance. They did not know what to do to heal her for the next seven days. During these seven days the parents had no rest at all, they were going up and down to save the life of the girl from the sickness because nobody knew she was in trance. As it was written in a book titled Aladura by J.D.Y. Peels that when Reverend Ogunbiyi was invited to help, he told them it was "HALLUCINATION". They were all members of Reverend Ogunbiyi's Church. This shows that even the Reverend did not know what was meant by 'SOMEBODY WENT ON TRANCE' It was Moses Orimolade who let the people know the condition of Captain Abiodun at that time. Moses had been in the town since the previous year and the news of him had spread throughout the nooks and corners of Lagos. Many people had been going to him for prayers. As you had read in this book, he lodged with the pastor (Rev. Ogunbiyi) when Orimolade first got to Lagos. It was when there was no more chance (for people were many that used to visit him for prayers) that he

(Orimolade) moved to Agosofin. You can remember his prayer for the general stoppage of influenza which had become an epidemic in Lagos at the time he (Orimolade) entered the that Orimolade started his public even followed different books and wonders since 1916? He was even followed by man nemade including some people older than him c isnolade) ama. people includinsenior brother: Peter Omojola and his friend Moon.

(Mohammed) Giwa, whom he had met in Lokoja. It was the news. his miraculous deeds that made Abiodun's people to suggest that they should seek Orimolade's help to come and heal their daughter after all other efforts had failed. They come to Orimolade's house repeatedly seven times before the spirit of God allowed him to go and help them. (This repeated visit was confirmed in Orimolades letter to Captain Abiodun). She came back to life after Orimolades prayer for her. It was after this that she was now able to tell people her experiences: how she saw the Angels of God face to face and how her seven days spiritual journey was completed; the news of this spreads like wild fire throughout Lagos.

Brother and sister, God made use of Abiodun's case to make Moses Orimolade more renowned in Lagos. Many people wished to know him and many again wished to know the girl who saw the Angels of God face to face. This episode brought tremendous progress to the work of God in Lagos because many important personalities became members of Orimolade's new Band. Moses himself referred to this event in his letter to Captain Abiodun as this "As you were one of the first fruit of my Labor in Lagos I took a great interest in you".

This work was the first of all the important miracles performed by Moses Orimolade when he got to Lagos. Brethren, let us be praying always as the Bible has sill because of "Satan our enemy". It was this Satan that caused the schism that occurred in 1929 which made the Cherubim an Seraphim never to be one till today. (You will later read of this) M the Lord Jesus Christ destroy the work of Satan among the Cherubim and Seraphim throughout the world.

it ow will read a bour Abiodun's seven clays journey from a sm

Pamphlet which she wrote about the fourney All what she saw old there was like hell, position of those who believe till the end of their fife. The numberless angels that serve God the creator- all these ear be read from the pamphlet.

From this pamphlet you will be able to see that the angels did not want to returnAbiodun back to this world if there was nobody to pray for her. They even told her (according to the booklet) that if they could not get somebody to pray for her before 12 noon that day they would not return her to the earth again. But her Guardian Angel told the rest of the Angels that already somebody had been prepared to pray for her and to take care of her.

It was because of the time given to them that made Mrs. Moiyette, Elder Hunnu. Mrs. Malomo also called Mama Ibeji (Mother of twins) to be repeatedly going to Orimolade even in the rain begging him to come and heal the girl.You can read of this in the letter to Abiodun which said:

" I went (Mr. W.H. Moiyette has called me seven times") on the urgent solicitation of my then Landlord..."

It was so wonderful that when the spirit of God allowed ORIMOLADE to go, he went out in the rain WITHOUT ANY UMBRELLA OR RAIN COAT, AND THERE WAS NO TRACE OF DROP OF RAIN ON HIM AND HE EVEN GOT THERE BEFORE THE WOMAN WHO CAME TO CALL HIM could get back to Abiodun's house. Here Orimolade spoke to the Angels in his prayer that they should release the girl and return her to the earth. The Angels immediately answered the prayer by releasing the girl to him.

After she had been released, having rested for sometimes and felt very well, her parents allowed her to go to Orimolade (I don't know when exactly she moved to Olimolade after her trance). But we learnt that she became an adopted daughter of Moses Orimolade after her release that Moses used to call her my "MY CHILD" AND ABIODUNADDRESSED HIM AS MY "MY FATHER" This phrase 'My Child' was even mentioned in Orimolade's letter, the contents of which you will read later in this book.

Abiodun was during the four, yearere together as daughters and father; and in these years there was a tremendous progress of the Church to the hinterland. Moses Orimolade did not go out of Lag, again; he used to send his daughter to lead the evangelist. That y Why Moses and other used to address her as 'Captain' you will the part played by Abiodun on this evangelical campaign later in the book.

It was through the news of the miraculous healing of Abiodun, that gave many people courage to come to Moses Orimolade: many of these were Muslims, many were reverend pastors before. Mam from far and near who heard the news about Abiodun came to be members of the new Movement: Some of these were Mr. Taiwo, M. and Mrs. S.A. Roberts, Mrs. Josephine Adesola, J.O. Olgbusi, NB Seton, Rev. Shodeinde, Amodu Adewumi, Rev. Wright, Mr. Baily. The Guardians of Abiodun Mr. and Mrs.W.H.A. Moyeitte, Mr. Olumuyiwas., Mr.Davies who was brought by the mother of H.A. Philips etc.

This was how many honorable, many educated were becoming members of the new band at such a rate that their placed worship at 'Agosofin' was now becoming too small for them. They had to look for a new place. This is just the little we can say here about Captain Abiodun Akinsowon Emmanuel. If you want to read or know more about her history, I refer you to the following:

- 1) A book on Abiodun'sVision 1925.
- 2) Aladura by J.D.Y. Peel page 71.
- 3) Judgment of Lawsuit from High Court Lagos.
- 4) Some news paper in Nigeria where Abiodun told her ow stories.
- 5) A book on the Cherubim and Seraphim by Omoyajowo.
- 6) Some Elders who are eyewitness to her story.

How the separation started between her and Orimolade" be read later in this book. Let us go on with the life history of O Father Moses Orimolade Tunolase.

ORIMOLADE MOVED FROM AGOSOFIN

Agosofin was now becoming too small for the great number of people that were coming to Orimolade for prayers, healing and other things. Another place was got in Mr. Holloway's house at Martin's Street. They started having service here. At first Orimolade used to tell people to go back to their Churches and make use of the gift they had received. The Sunday morning and evening services would be held in Individual Churches and in the evening, they gathered together for open-air services.

Later the spirit of envy and hatred started reigning in the hearts of the Rev. Pastors, so much that they did not want their members to go to Orimolade. Such jealousy continues until today between other Churches and Cherubim and Seraphim.

FORMATION OF A NEW PENTECOSTAL CHURCH CALLED THE ALADURA'S

We heard from elders that Orimolade made reference to these two Angels Cherubim and Seraphim at Ikerun. But it was in Lagos that he really told people of the name of his Church. When the members were multiplying and a lot of miracles were being performed, the news of the new Church was spreading far and wide and people were coming to Lagos from other places.

Orimolade told the people that a name would be given to the Church. He told them to have three-day prayers and fasting about it.

When the people reassembled on the third day, a female member revealed that she had seen 'SE in her dream. Another member said he saw 'RA' in his own dream, Rev. J.C. Barber of UNA Church who was a regular attendant of Orimolade's prayer meetings interpreted the letters to be 'SERAFU (SERAPH). Many suggested other names but Moses Owoyo ade continued to pray and asked other members to do the same. He knew what to do and the right name to be given.

So on Wednesday 9th of September 1925, Orimolade invited all the members outside at about 9 o'clock in the morning.

He asked them to start a revival. A lot of music, songs and Clapping with dancing started. They all knew that something important was about to take place. He told them that the name of

Church had been known. He told them to sing (Bugbe re til'ewa to)

How beautiful is thy place In the land of light and love

My heart is greatly drawing nigh

For the union of thy Saints

For the great light of thy face

For the only tears O God.

They sang all the verses of the song. You know how the Seraphim clap. The clapping was not the type we do nowadays where some will hold their hymnbooks and pretend to be clapping. Oh my people, you could just imagine the glory of Mama Abiodun at that time, because as many elders as we had, whatever she said would be final. It was she that was first sent to the people that the name of the Church had been known, therefore, they should go on with the revival.

When Orimolade came out. all shouted 'Halleluyah. He prayed facing each of the four corners of the earth. Concluding the prayers he faced the East and said with a loud voice. "JAH JEHOVAH"!

Today this band is known as "SERAPHIM". All my people shouted for joy and another revival started. This is why we sing it in one of our hymns that JAH JEHOVAH had founded this band it is not an earthy being.

THIS DAY ORIMOLADE PREDICTED THAT THIS HOLY CHURCH SHALL SPREAD ALL OVER THE EARTH AND NOBODY WOULD BE ABLE TO STOP IT. THEN, HE TOLD THEM AGAIN THAT BEFORE FIFTY YEARS THE CHURCH SHALL BE FOUNDED IN THE WHITE MEN'S COUNTRIES. Glory be to God, Halleluyah.

THE CHURCH SHALL BE CALLED CHERUBIM & SERAPHIM

After this, many people dreamt and it was even revealed Orimolade himself that the Angels in heaven were unhappy because of what Orimolade did. It was said that two Angels were working with Moses Orimolade (The Cherubim and Seraphim) and he named his Church on the earth after one. He was told to make amendment This was why on the 26th, the name "CHERUBIM" was added. Since this way the Church had been named "CHERUBIM and SERAPHIM" All songs that would mention the name of the church must include the two Angels. Some call the Church "Seraphim" and some "Cherubim" and some call it the "Prayer Band". There is none that does

not fit the Church out of the three names.

How the Church was registered and incorporated will be read later in this book.

NOTE THIS:

NAMES GIVEN TO THE CHURCH:

At the beginning, they were called "ALADURA BAND" From 9th of September 1925, it was called 'SERAPHIM' On the 26th of March 1926 CHERUBIM was added.

Since this time the Church is called and addressed as "CHERUBIM AND SERAPHIM".

Chapter 7

VARIOUS OTHER NOTABLE MIRACLES PERFORMED BY MOSES ORIMOLADE TUNOLASE IN LAGOS

After all these, the glory of God continued to shine like the sun on Moses Orimolade.

The news of the miracles performed on well-known and renowned men and women continued to spread. Many were brought to him from distant places.

At times he himself might not have the opportunity of going then he **WOULD MAKETHE SIGN OFTHE CROSS ON THE PALMS OFTHE DISCIPLES THAT WOULD BE SENT OUT, TELLING THEM NOT TO HAND SHAKE ANYBODY ON THE WAY AND WHEN THEY GOTTO THE SICK MAN THEY WOULD LAY THEIR HANDS ON HIM AND THE MAN WOULD BE HEALED INSTANTLY** These are some of the miracles:

A POISONED MAN

(Gathered from Written Record)

A man named Albert Ishola Cole was brought to Moses. The mother with tears to told Orimolade that she did not know what was wrong with her son who at that time was sprawling on the floor Orimolade told her that he had been poisoned by one of the father's wives. Orimolade then made a sign of the cross on the chest of the man three times, immediately the man vomited out **RED PARROT FEATHER**.

A MAN IN DEBT

(Gathered from Written Record)

A civil servant in great debt at his work came to Moses Orimolade with a distressed and disturbed mind. He had been give only two days to pay the money or his property would be auctioned He asked Orimolade to help him if there was anything he could do. that his property might not be sold. Orimolade asked him to kneel down and put the request to God himself. When he finished, Orimolade said the grace. He told him to go home and should not handshake anybody on the way. As the man was going he met one of his friends who greeted him as he used to, but the answer was not a happy one; the friend stretched out his hand to handshake him, but the man refused to bring out his hand from his pocket. Then the friend said, "Tell me what is wrong with you?" Why so sad? The man narrated how he was in debt and how his property was about to be sold. The friend comforted him to be cheerful and to follow him home. The man followed his friend home. Having told him the amount he owned, this friend gave him the money in cash and asked him to go and pay the debt that day. What a tremendous ray of joy appeared on the face of the man!

A MAN CALLED "MATTHEW, 'EKU OJO' WAS RAISED UP FROM THE DEAD

(Gathered from Written Record)

There was a man called Nickname "Eku Ojo". He collapsed and died, nobody knew the cause of his death nor why he died just by the entrance to Orimolade's house and nobody noticed it until the disciples who had been sent out were coming in. They saw the man by the entrance, his face turned downward. They called him: "Matthew!

Matthew!" But already he was dead. His body had become cold and there was no more breath. Then they started praying. They prayed for two hours they could not do anything. Then they sent somebody to Orimolade and reported the incident. Orimolade came there immediately, prayed, and beat the man on the chest three times, called his name and ordered him to rise up. The man

opened his eyes and rose up. The news of this miracle spread all over the city and a great number of people became members of Orimolade's band. This is a confection of what the Bible says about the exploits, we will perform by the name of Jesus.

THE INTESTINE OF "OKE" THE ORGANIST THAT CAME OUT

(Gathered from Written Record)

There was a man called Oke, the Organist. He was called the organist because he knew how to play the Organ. His mother was a witch. At the side of the man was a hole from where the intestine started coming out. It was revealed to Orimolade that the mother did this through her witchcraft. The man was brought to Orimolade and the mother followed him. As they were near Orimolade's place the mother stopped and said she would wait for them there. She started weeping; many thought, it was the sorrow of the illness of the son that made her weep and that she was unable to walk further. Some stayed behind and started comforting her. Ha, what crocodile tears! The secret was about to be known. As they got to Orimolade, he frankly told the man that his mother wanted to kill him. He then used his hand to put back the intestine and prayed with his fingers on the hole. When the finger was removed, the man became very well and before three days the hole closed and healed up. This converted the man and he became a member of Orimolade's Church.

A LADY WITH A CLOSED VENT

(Gathered from Written Record)

This is extra-ordinarily wonderful! Without using an operating knife and without being a native or professional surgeon, Moses opened up the vent of a lady with prayers.

A closed vent is a virgin that is not open enough to have sexual intercourse, but it would have a little gap to urinate. In those days in the Yoruba land in Nigeria, if a woman failed to keep her virginity, she would be in great trouble of shame and mockery. All the relatives of the husband would know, because covering such a secret would never happen. If a lady did not keep herself before marriage, she would be given a magic broom to sweep the floor of the whole compound. While doing this with fears, she would be confessing how many times she has had sexual relations and with which man. To make known to her relatives, half a bottle of palm wine would be sent to the parents. This means already the daughter had become half of disvirginized before marriage. Because of these sorts of ignominy many girls tried to keep themselves.

This was what the daughter of Mr. Johnson of Popo Street in Lagos was doing to keep herself till the time of marriage and the parents did not know about their daughter's problem. When Mr. Johnson knew, he was so sad, because this would be a great black spot on the linen of Johnson's family. The lady was so beautiful with her teeth white and well set. The parents were one of the well-known Lagos personalities. They consulted physicians; no help came out of it.

The Lady was shedding tears like a river fountain. She preferred to die than to undergo all life long mockery. News of this was spreading little by little especially among other women who had already started ear-to-ear and mouth-to-mouth whispering discussion on it. After doctors had failed to render any help, somebody told them to consult Moses Orimolade Tunolase, and this was promptly done by the father.

Orimolade first asked God to forgive the parent and the girl in the name of Jesus Christ of Nazareth. He prayed further, that the vent should open up. God is the King that made a staff bud

and brought out water from a rock. And He made a man born blind to see. He is the King of kings and the Lord of lord. He prayed that the Holy Spirit come in great force upon her and do the operation. After this prayer, the husband was asked by the parent to test the girl. What an easy relation! All the people burst into a joyful song of:

"Let us with gladsome mind Praise the Lord for He is kind For His mercies shall endure, Ever faithful, ever sure"

All the family, the bride, bridegroom, and all who knew about this immediately became members of Orimolade's Praying band'.Halleluyah and glory be to God.

A MAN WITH A SERIOUS CASE SAW ORIMOLADE IN HIS DREAM

(Gathered from Written Record)

During the dream, it was reported to Orimolade that one of his followers had a serious case in the court, and a letter to this effect had been written to him. Orimolade asked them to bring the letter. He was given the letter.A sign of cross was made on the letter three time and that was the end of the case in the dream.

The man woke up from the dream. And in reality that was the end of the case,for he heard no more from the court again.

THE HEALING OF DAROCHA

(Gathered from Written Record)

There was a time when Darocha, a very popular and rich in Lagos was seriously sick. After a lot of other means had failed, they had to send to Mose Orimolade Tunolase. Orimolade called some of his followers; he made the sign of the cross on their palms. He told them to lay the hands on the sick man with prayers.As they got there and did this, he was instantly healed.This is wonderful!

MAMA JENNIE WINFUL WAS BLESSED WITH A FRUIT OF THE WOMB

At the beginning of this book, I said something about Mama Jennie Winful. She was one of the fourteen trustees who signed the constitution with Orimolade.

Mama and her husband Mr. Winful were all Ghanaians. They had problem in having children. And when she had the conception, she was written by the witches that she should tell them if she was going to vomit out the child in the womb or pass it out through the anus. This caused a lot of worries for her and her parents until they got somebody who led them to Moses Orimolade. She was having prayer there until she put to bed in perfect peace. Her giving birth to the child was a great miracle to the husband and her parents. The husband made a pledge before God that if she would be going back to Gold Coast (Ghana) this church would really be started there. The Fist Baba Aladura, in the Northern Cherubim and Seraphim Movement, Nathaniel Ekundayo Coker who also had become member of Cherubim and Seraphim at this time said he was present at the naming ceremony of this Jennie WinfuPs child.

This wonderful work, God wrought for this our mother was the reason for one of our songs which says, "The New Year has come we rejoice (Odun tuntun de away o)

Verse 4:

"Those who don't believe in visions

Are just like hardhearted pagan

Who could not differentiate

**Ask from Mother Jennie Winful
Her experience before childbirth
Praise Lord for the New Year".**

AN ANGEL OF GOD REVEALED TO AN ELDER IN HIS FARM ABOUT MOSES ORIMOLADE

(Story from Baba Aladura N.E. Coker)

At the time the church continued to spread in Lagos, a laborer was working in the farm of Mr. Blaize at Agege, and Angel of God appeared to him (this labourer). The Angel asked the labourer if he knew Moses Orimolade. The man answered that he knew him. The Angel asked again if he was a member of the church he founded. The labourer replied that he was a member. Then the Angel brought a book from under his armpit, He open the book to see if the name of the man was written inside, but the name of the labourer was not found in the book. Then the Angel told him to go and register his name in the membership book. The labourer quickly left his farm and went to tell master (Blaize) all he had seen and Mr. Blaize directed him to Lagos to go and tell the elders.

When Moses Orimolade heard about this, he sent seven elders to follow the labour and offered prayer there with seven candles. These people came back to narrate their experiences. They said on getting there they tried to light the candles several times, but the wind would not allow them. Then they left the candles standing the wind would not allow them. Then they left the candles standing without any light and they continue their prayers. But to their surprise, on opening their eyes after the prayer they saw the candle burning & other surprise the labourer narrated to him was that the cocoa tree on which the Angel laid his hand was dry one with no Single leaf at all, but there now the cocoa tree had become a living thing with fresh green leaves on it.

The third miracle was that this labourer who had just enrolled as a member of the church became a great visionary in the Band. The labourer said it was when the Angel stretched his wings and was flying off that he knew him to be an Angel. He said as he was flying away he looked back and said his last sentence that his coming back would be very terrible.

TOWN WITNESS ORIMOLADE'S MIRACLE

This man was rich and he came to Lagos from Badagry His sickness was through his enemies. He had spent so much on it but to no success. Then somebody advised him to go and see Baba Aladura in Lagos.

On getting to Lagos, he went to Pa E.A Davies who led him to Moses Orimolade. Pa Davies left him there and went to work. The man was there until about 4p.m Pa Davies returned to work. To his amazement, the man had not been answered. He went in to remind Baba Aladura about the man. When Moses Orimolade opened his door and saw the man face to face, the man started vomiting. He vomited out a big worm like snake. As the worm was moving about? member named "S.B. Ajayi Tesumole" stepped on the moving worm and killed it. Immediately this happened, the illness left the man.

THE PEOPLE OF OTTA SAW HOLY MICHAEL AND FLED

(Gathered from Written Record)

One day Baba Aladura sent some evangelist to Otta. As they got to the entrance of the town, they started singing and clapping Many people gathered round to see them. As they were singing and

clapping, the people suddenly started running away. The evangelism were calling them to come back, but they said they could not come back unless they could persuade the man, tall, strong, and stout with a drawn sword whom they saw going before them, to leave. Then the evangelist knew that it was the Holy Michael Who was before them.

Then the Aladuras shouted 'Halleluyah' The evangelist spent seven days in this town and many miracles were wrought through them.

THE SAINT DELIVERED A CHILD WHO SWALLOWED A NEEDLE

(Gathered from Written Record)

When Moses Orimolade with the band was still in Martin Street, as they were conducting service one day, some children ran to them and said one of them swallowed a needle and the mother of this child was a member. The mother started weeping. Orimolade told her to stop weeping. He instructed three of the prayer warriors to pray for the child and command the needle to come out of the child. Pa O Lawson was one of the three. Pa N.E. Coker said he waited to see when the needle would come out.

This woman did not leave Moses Orimolade until in the evening. It was still about 1 Ip.m on this day. Then Moses Orimolade told her to go home that her child would be living.

It was this woman who narrated what happened next, she said it was on the third day that the child said he wanted to pass excreta. She gave him a container to pass the excreta. Surprisingly it was this needle that first came out. Then afterwards the child excreta very well. That was how the needle came out. HALLELUYAH!

GLORY be to God.

THE HEALING OF PRINCE AREOYE

(Gathered from Written Record)

There is a man called Prince Areoye from Offa in Kwara State Nigeria. He was amancieses Orimolade to go and learn about the order of service of the new movement and to testily to the work of Moses Orimolade himself, so he went. The most important thing he saw was during his three months stay with Orimolade at Lagos, he had a very swollen check which was highly pate and even desire had a over He approached. Orimolade When his left an eras become this earable. Then Orimolade with one of his left fingers touched. undehea did not remove his finger until the check reduced to normal size.

ANOTHER MYSTERIOUS SCENE A DEAD BODY ON THE WAY TO THE BURIAL GROUND WAS RAISED UP

(Gathered from Written Record)

A man died and his wake-keeping service (the vigil kept for a dead person prior the day of burial) was performed. His corpse was carried and the mourners were passing by the house in which Orimolade was living. Orimolade came out and waited by the entrance of his house and he beckoned to them to come. Then he asked from them why they were taking a living person to the burial ground. He told them to bring down the coffin. When it was opened. he prayed and the man sat erect.

He told them to loosen the clothes. He prayed the second time and the man stood up. When he prayed the third time he handed over the man to the family. Elder Thomas

Adebayo whom Orimolade gave ten shilling (1 Naira) to go and found the Church in his hometown, "Iludurt" in 1928. was an eyewitness to this event. He retired from Apapa Warf as a fitter in 1930. The news about this miracle spread throughout Lagos and suburbs and many were testifying they had never seen this before.

ORIMOLADE HEALED PA J.O COKER

Pa. O. Coker said he was so seriously ill in 1930 that he had been carried by some men to Orimolade. He told me that as they got there Orimolade prayed for him and made a sign of the cross upon him. He said immediately, the illness left and he started speaking to others» if it were not he that was carried there a few minutes ago. He told me further that since that day, he had never been sick of any illness, however minor and he said. That year 1972 was the forty-first year the healing took place". He said as he was over ninety, he was still very strong. on everybody that visited him after the first introduction. He told me further that he retired from work in 1930.

Pensioning allowance for retired workers started in 1940. He said when he retired Moses Orimolade prayed for him that he would never be in want of money in his life. Pa Coker told me that he had never been in wants ever since and unless he would lend out money to people, he had never gone about borrowing. gave glory unto Jesus to see one of those living disciples who were eyewitnesses to the events of those days and who told me all he knew about Orimolade. This Papa J.O. Coker was one of the trustees of the 1930 constitution.

A MAD MAN WAS BROUGHT TO MOSES

(Gathered from Written Record)

One day a mad man already chained was brought to Moses Orimolade. The followers started praying. The man would suddenly disperse the prayer warriors. The people who brought him would again rally round and bring him down. Later Orimolade peeped out from his room and asked the people to sing:

"Let us with gladsome mind
Praise the Lord for he is kind
For his mercies will endure
Ever faithful, ever sure".

As they were singing, this song Orimolade started waving down his hand (he used left hand mostly). As he was doing this, the man was going down as if he would fall. He lay on the floor and finally slept off. He asked for food and the reason why he was there. How much could we say of the miracles performed by Moses Orimolade in Lagos and places around Lagos?

A BOY WAS BROUGHT FROM ZARIA

(Gathered from written record)

As we have known that by this time, the news about Moses Orimolade had spread own that de in the country A boy was brought to him from Zaria (A city in the north of Nigeria) he had an attack of a very serious stomach trouble, the boy tuidshows enesloplesme very sens were called, but no diagnosis consent The course of Physical the boy continued to cry day and night. The parent had travel from Zaria southwards to Lagos.

recole were so many and so it took almost five days belon. this boy could see Orimolade. In fact, it was the constant cry of the boy that helped him. Moses sent somebody to let in the boy that

way crying and so he was in a last. With his walking stick Orimolade moved the curtain of his door to one side. He asked the boy if he was able to see his face, the boy said yes. Then Moses asked the people there to shout "HALLELUYAH" SEVEN TIMES. They shouted the third "HALLELUYAH" when the boy vomited out something like snake. People were so amazed and continue to ask one another how this got into a boy. Many other miracles were performed, as you would see some scattered in the book. But there were many others.

But these few we recorded would show you the type of man Orimolade was, THE GREAT APOSTEL

AND SERVANT OF THE LORD JESUS.

GOD OF MOSES ORIMOLADE

We members of Cherubim and Seraphim Church always call God of Moses Orimolade Tunolase in our prayers or songs. Why? Is there any other strange God he worshipped? No. Did the man himself say this? No.

It was through vision and the first visionary to see this was Elder Lawrence. He said the Lord told him that if we pray and we say in our prayer "God of Moses Orimolade Tunolase" that he would answer us. Some people thought we say Orimolade is God, no, but 'his God' (God of Moses Orimolade). He is not only his God, but the same God of Abraham, God of Isaac, God of Jacob. The same God the Apostle and the same God of Israel, the same God of Cherubim and Seraphim and He is also my God.

Tunolase never had another god, as I have said in m introduction. He made God real to us, showed the truth of the death of Jesus Christ for our sins, and he really lived in His steps (the step of Jesus that sent him).

Later, some conspired and said they did not want to hear the name of Moses Orimolade again. The consequence of these conspirators was bad.

Elder Akinremi saw another vision in which he saw a big lorry being pushed by many people, but they could not even move the lorry an inch, later the elder; with a sign of the cross, commanded the lorry to move in the name of God of Moses Orimolade Tunolase and the lorry moved. it was at this time the elder started telling other that, if everybody else opposes saying" God of Moses Orimolade", he would not oppose it.

After all these things, a prophet started warning people from one house of prayer to the other that people should desist from opposing the saying of "God of Moses Orimolade Tunolase" in prayers, songs or sermons. There was a time a man from the Cherubim and Seraphim Oke-Seni Ibadan was warned by a visioner from Ikorun conference of Cherubim and Seraphim held at Ada owoode that year to cancel the book he was planning to bring out in which the name of "God of Moses Orimolade" would be stamped out. He was further warned that if he persists in bringing out his plan, he would die before the printing was complete. He did not care to heed the warning and he died before the printing was completed.

Personally, I feel there is nothing wrong in saying "God of Moses Orimolade" since we have got example in the Bible of where Elisha said,"God of Elijah" and in the New Testament Jesus said," my God" or my father and the great evangelist Paul when he was praying for the Philippians in 4:19 "my God shall supply your need.

We ought to be satisfied that this great prophet Moses was indeed a "God-sent" prophet of the Lord Jesus, because were it not for Orimolade's work, the Holy Spirit that manifests himself in the denomination today would have been history for us. Some denominations erroneously believe

that the baptism of the Hoy Spirit is limited to the Apostolic Age). But this man lived the life of the Lord Jesus without allowing any earthly thing to obstruct his way.

And he made all hing in the Bible a reality to us; things to be believed, eaten and digested. Halleluyah, praise the Lord!

CHAPTER 8

HOLY MICHAEL CAPTAIN FOR THE CHERUBIM AND SERAPHIM CHURCH

Before the day that a CAPTAIN would be chosen Orimolade, announced his intention to the members and told them that de announce prepared. Many were happy, each thinking of himselfast. suitable personality for the great post.

Many of the Elders though the post would go to one of the Elders: Philip, Bada, Agbebi, Coker, Lawrence or Davies, many ever thought Apostle Bada would be the right person. Some had started, sort of campaign and some had sewn the garment to be worn for the occasion. But surprisingly on the 29th of September 1925, Moses told them that Captain would be chosen at 9a.m that day. They wonder why he had not informed them before hand of the person to be chosen.

But exactly nine o'clock in the morning, he called the members outside. He prayed facing the four corners of the universe.

Lastly, he face the east and pronounced HOLY MICHAEL, HOLY MICHAEL, HOLY MICHAEL, YOU ARE THIS DAY CHOSEN TO BE THE CAPTAIN OF THIS BAND ON EARTH!

Immediately there appeared a greater light than that of the sun of the east coupled with a great wind. Every one there felt the movement of the angel amidst them because they have something patting them with wings but the light did not allow them to see the personality.

Elder J. O. Coker who was an eyewitness to this event related this story, this is not a fable. He said that day they were all amazed about this man, Orimolade, because they had never seen somebody calling on an angel and receiving a prompt and visible answer at an instance. Then he told them to shout 'Halleluyah' lye' (means 'LIFE» in bread of life) and 'Hosanna' seven time to shake the whole surrounding.

Then the Holy Spirit descended on the members and special songs for this great day were composed and taught the members by the men in spirit. The first song that day was:

Stand up army of salvation

Lift up the name of Jesus

For the great day we see today

Is for Michael our captain

Chr.

Holy Michael our Captain /2x

Lead this on our live journey

And conquer Satan for us

Praise the Lord you are the captain

For the band of Seraphim

No matter, the Satan's battle Michael shall, surely conquer

Chr:

Holy Michael, etc.

On the day of war in Heaven Heaven, earth greatly trembled

The whole world was filled with great fear

Michael struck Satan with sword.

Holy Michael, etc.

**I heard the voice from Heaven
Woe betide the earth below
For the accuser is cast down
All the elect shall be saved
Holy Michael, etc.**

**The band of cherubim, fear not
Michael is our own captain.
Wizard, Witches have no power
On this Holy band of ours.
Holy Michael, etc.**

**Jesus, Holy son our father
We will ever praise thy name,
For Michael has conquered
Satan And his battle is vanished.
Holy Michael, etc.**

**When the last trumpet shall be blown
Oh! Our God, we beseech thee,
Don't allow Satan to snatch us
Crown us with the crown of life
Chr:**

**When the last trumpet shall be blown
Oh! Our God, we beseech thee,
don't allow Satan to Snatch us,
crown us with the crown of life."**

THE REQUEST FOR HOLY SPIRIT BAPTISM

After these things Orimolade fasted for forty days and forty nights to Ask God to send the Holy Spirit to this Holy band with all the spiritually gifts so that after he would have died, they would no longer be going to the herbalist, palm readers, etc. before they knew there ways, and that in everything they did they would be guided and directed by the Holy Spirit. The day he would break his fast fell on Saturday and this song was sung.

1. The great power that was sent
On the day of Pentecost
It's this power that was promised
By Jesus, that would be sent forth.

2. The people of the earth
Thought Satan power is used
It's this power that was promised

By Jesus, that would be sent forth.

3. There no evil force
That can do its any harm
It's this power that was promised
By Jesus, that would be sent forth.

4. Witches can't do anything
And Wizard will never succeed
It's this power that was promised
By Jesus, that would be sent forth.

5. He who believes in the Lord
6. He shall receive Salvation
It's this power that was promised
By Jesus, that would be sent forth.

7. The powerful spirit of truth
As one of the Trinity
It's the power that was promised
By Jesus, that would be sent forth.

8. If we persevere till the end
Great reward shall be. for us
It's the power that was promised
By Jesus, that would be sent forth.

9. When our body s/tall die
The soul shall go to the Lord
It's the power that was promised
By' Jesus, that would be sent forth.

10. Tears and sorrows shall end
When we shall see our savior
It's the power that was promised
By Jesus, that would be sent forth.

11. If we preserver till the end
Great reward sit all be for its
It's the power that was promised
By Jesus, that would be sent forth.

12. When our body shall die
The soul shall go to the Lord

It's the power that was promised
By Jesus, that would be sent forth.

13. Tears and sorrow shall end
When we shall see our savior
It's the power that was promised
By Jesus, that would be sent forth.

14. Halle! Halle! Halleluyah!
We shall sing on the Great day
It's this power that was promised

By Jesus, that would be sent forth.

This is the song we always sing to end Saturday vigil service in the Cherubim and Seraphim. Since that very day, Holy Spirit had been manifesting Himself in many ways in this Holy Church. So many People always ask question why is it that it is only members of the answer is simple. leis the answer the fulfillment of the proof the go.

Cherubim and Seraphim that all answers Moses Orimolade and the fulfillment of the promised, evangelist, tine so the choruses of the last song: Its the power. by today almost every Church are seeing vision, but is it from God?

SAINT MOSES INTRODUCED SATURDAY VIGIL SERVICE

Moses Orimolade told his followers that in order that they might stand out from all other denominations, Saturday vigil shour be added to their services. This service used to start from 12 midnight Saturday (Saturday-Sunday) till 2a.m. Sunday. The closing time might be later: This depends on when Holy Spirit releases the members. This is Holy- Spirit governed service, interpretations are all part of the service. IT IS SERVICE OF POWER AND VICTORY. This period 12 midnight to 3a.m time when strong Holy Angels descends and also the time when the power of darkness reigns supreme. To have service or prayers at this time indicated time to receive fullness When the new of power and time of battle against and victory over the power of lare his darkness.

Therefore, whenever we have this Church of Cherubim and Seraphim on earth, this service is the most important of all your services. It must be observed forever. The closing song for this service is, " the great power that was sent on the day of Pentecost". Liter Oisconte.reedone victors'

THE MOTHER OF THE GREAT PROPHETVISITED HIM AT LAGOS

(Gathered from Written Record)

The mother of Moses Orilmolade Tunolase did not go 10 anywhere. She was at kare throughout the missionary journeys of her son. After the son had settled in Lagos and the news of his work and his church had spread home, the mother determined once more an see her son before she died. This would be almost nine years since she had seen him last, but Moses always sent his brother, Peter home to see the welfare of the mother, to give her money and others presents. Once he sent his brother to go and build a zinc-roofed house for the mother, but the brother

spent the money on another thing.

However, when the mother came to Lagos the eyewitness told me they were so happy and the all congratulated her because of the son of God gave her. Then the mother narrated to all the elders all the mysteries THAT TOOK PLACE DURING CONCEPTION, AT BIRTH AND WHEN HE WAS YOUNG. THOSE THINGS PEOPLE THOUGHT TO BE FABLES OR ALLEGORIES WERE NOW RECEIVED FROM THE MOTHER DIRECTLY.

After the mother had spent some days in Lagos, Moses called her, prayed for her and she went back to Ikare. They no longer saw each other till her death but he always sent messages and presents to her through his brother Peter Omojola.

MOSES ORIMOLADE RECEIVES HIS YOUNGER BROTHER, AKINDELE TUNOLASE

When the news of Moses Orimolade continued coming to Ikare his hometown, especially from his own people who came to Lagos for their own business, his brother Akindele decided to go to him and see things himself.

Pa Akindele said he first started hearing the news about his brother Orimolade from a restaurant in Abeokuta where he branched to take food. They did not know Akindele to be his immediate brother of the same mother, these people continued to argue among themselves that they could not believe the man (Orimolade) to be a human being. He must be an angel in human form, because of the sorts of miracles he was performing was beyond what an ordinary man can perform. They continued to argue, Akindele said he did not say a word. He just left the place to take a transport to Lagos. Ha! My people in Christ, what Pa Akindele saw was beyond description, he said people coming to him daily were just too many to be counted.

He said, after much waiting he was able to get to him. He was very glad to see him. They had much discussion on many issues. As I Fed roll you before," 'ne loved me from youth he started narrated had kind ole how much the glory of God and the power of Jesus mag upon him.

THE YOUNGER BROTHER ADVISED HIM TO MARRY

Pa Akindele said when he was left alone with Orimolade, then he opened discussion on marriage. Because he said he was now becoming old. Then he laughed and said, "My son, all your wives are mine, all your children shall be mine. As the stars in the sky are, so are the numbers of my children on earth. And upon all, we do not marry in heaven.

As for you, you can marry, but you should not commit adultery and fornication for neither fornication nor adultery can enter into eternity He touched his brother's head with his finger that they do not marry in heaven; that particular part of his head which Orimolade touched with his finger never grew any hair again till the end of that man's life.

Pa Akindele went further in his story that Orimolade told about the heavenly Cherubim and Seraphim as are always in white.

He said in this world, the members should always be in white uniform, as the Cherubim and Seraphim above. I praise God to hear this.

After some days, Pa Akindele said, Orimolade gave him some amount of money with which he bought many things and came back to Ikare.

The second time he came to Lagos as he told me was the time he heard that he (Orimolade) died. He said he came down to Lagos purposely to bring his corpse to Ikare. But this was not possible for the Cherubim and Seraphim in Lagos had buried him.

THE CHERUBIM AND SERAPHIM UNIFORM

Moses Orimolade himself used to cut the different patterns of the uniform of the members. He was the first person in Nigeria who would have church uniform made for all the members of his church denomination, women, men, and children. Other had Church uniform for their workers or choir, but that of "MOSES IS FOR ACT THE MEMBERS TO CONCENTRATE DURING THE SERVICE. HE UNDERSTOOD THE INEQUALITY OF THE RICH AND POOR, GREAT AND SMALL, EDUCATED AND UNEDUCATED AMONG HIS PEOPLE. THEREFORE WHEN ALL WEAR THE SAME UNIT FORM THERE WOULD BE NO ENVY, NO JEALOUSY, NO POOR, NO RICH, ALL WOULD BE ONE BEFORE THE LORD. AFTER THE SERVICE YOU CAN WEAR YOUR OWN GORGEOUS APPAREL AND EXHIBIT YOUR RICHES" and secondly, the heavenly cherubim and seraphim are in shinning, lightning uniform before the Lord.

Therefore, for those reasons he always cut the different patterns and gave them to the tailors to sew. The tailors that often sewed the uniform at that time were Mrs. Biskerleth, Mrs. Sabainah A. Robert, Mrs. Moyettee, Mrs. Jennie Winful. There were also some men amidst them: Gabriel Fakoleti is be one of them.

The only different in these uniforms was that, that of "Seraph" was different from that of "Cherub". Moses Orimolade would take scissors and cut out the clothes himself. Who taught him how to do this? That is to show he knew these Angels that work with him and the Holy Spirit taught him. Remember the first smiths in the Bible?

They made the patterns according to those in Heaven because the Lord put his spirit in them. (Read Exodus chapter. 31).

If a tailor miss-sewed the dress, Orimolade would not take it from the person, he would cut another, give the necessary corrections and ask the tailor to go and repeat. The uniforms were always WHITE. They were unlike the flowery uniform we have nowadays. The uniforms reached to the ankle with white girdles as the belts.

There was another difference: the uniform of the Apostles were different from others. The twelve elders were known by the staff they carry.

The very day they had the first public procession, the catholic priest had to send to Orimolade to tell where he got the patterns for the uniform of his members. Moses told him that was how it was worn in heaven. I will speak more on this subject in my second book on the C&S doctrine.

ORIMOLADE CHOSE THE SEVENTY DISCIPLES

Before the choice of these seventy disciples Orimolade first chose the twelve elders, or the twelve patriarchs (Awon Baba nia mejia). They have their own special staffs which they carried about at the time of public processions. It was afterwards that he chose the seventy disciples in the same manner as Jesus did. Moses Orimolade chose these seventy disciples on November 22, 1925. The men were 45 and the women were 25 in number:

- 1) Elder E.A Davies (Leader)
- 2) Elder C. Balage
- 3) Elder E. Dada (Leader)
- 4) Elder J.A. Philips
- 5) Elder J. Ayo Coker (Alias were-were-Coker)
- 6) Elder David Oie

- 7) Elder H.A. Philip
- 8) Elder F.L.Akingbade
- 9) Elder I.Gbada
- 10) Elder D.K. Idowu
- 11) Major A.B. Lawrence
- 12) Elder S.O. Ogunyemi
- 13) Elder Dan Agun
- 14) Elder George Arirami
- 15) Elder S.B. Ajayi (Tesumole)
- 16) Elder J. Adefowope
- 17) Elder I. Adelowo
- 18) Elder J.O Lawson
- 19) Elder S.O. Olusooi
- 20) Elder J. O. Ojo
- 21) Elder D.I. Lawson
- 22) Elder E.A. Johnson
- 23) Elder E.F. Ogunrombi

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21. Elder D.I. Lawson
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23. Elder E.F. Ogunrombi

Mrs. C.B. Olumuyiwa Mrs. E. Ogunlana Mrs. Olorunjube Madam Sarian Taiwo Mrs. Sarah Philips
Miss. C. King Madam Awawu Lemibu Mrs. Rebecca Johnson Mrs. S.C. Almedia Mrs. Vincent
Madam Adeina Pedro Mrs. Esther Adefunke Mrs. Florence Reiss Mrs. Adefowope

THE PRAYING BAND CERAT

After the Church had been well established, then Moses Orimolade chose some people to be in the praying band. The people in the II this band were not just ordinary people: they were the leaders. The they renowned among the members were chosen into this honorable Band. Other It is unlike today when people who have just been members of away C&S are ordained as Aladuras. With Orimolade, it was not the beginners that were called Aladuras but the elders, the renowned that were very near Orirnolade in prayers, and in fasting and in advice.

They These were the people he sent on spiritual errands to pray for the sick or for those who had problem if he could not go. The first Prayer leader of this band was Apostle Bada. It was later he chose Elder EA Davies to take over the leadership. Why he changed the leadership we don't know, but it was observed that E.A. Davies could fast, coll preach and he had the gift of healing, he was nearer to Orimolade in everything. Orimolade lived in Mr. E.A. Davies's house in 1, Balogun Street for some years before he moved to Ofin canal.

The members of this praying band were the most enlightened in Lagos, they were the right hand men of Moses Orimolade. H trusted them as men would put in men of Moses Orm were tie people whom Orimolade always sent on healing errands at any time they were called. Orimolade would make the sign of the cross on their palms when they would be going and asked them not to handshake anybody on the way. They would just lay the hand on the sick man and pray and the sick man would be healed instantly. This was how Darocha a Lagos based wealthy man was healed.

Many wanted to be members of this praying band, but were not given the opportunity. Many were not happy because Orimolade did not allow their membership. As the twelve disciples were to Jesus Christ, so were these people to Orimolade.

But it is just highly sorrowful that during the misunderstanding that arose, these people broke away from Moses Orimolade and went to found their own faction. These were the people who registered their own faction of Cherubim and Seraphim and called it "THE PRAYING BAND OF CHERUBIM AND SERAPHIM SOCIETY". I thought these people were not more than twelve in number. May be it was the members of the Praying Band and the 12 patriarchs that made up the twenty-four elders. Because when they go out you will see the 24 Elder dressed differently from the other members. Orimolade and his daughter, Captain Abiodun, were always in the CART, pushed by the soldiers" band. You will read about this type of procession later in this book.

Mr. E.A Davies was the leader of this praying band and when they broke away from Orimolade, they still retained the name;"The Praying Band of Cherubim and Seraphim Society". This name brought them to the High Court in Lagos. You will later read about this in this book.

BIBLE STUDY

The Bible study which the Association added to their prayer and processions stopped their enemies from speaking ill of the Church, (Especially criticisms from those other churches). On Sundays, everybody had known his or her group and the leader of each group had known their members. They always spent two hours for the study of the Bible. It is not so today within the Seraphim Church. My prayer to the Cherubim and Seraphim As the is hours or more with Moses Orimolade for service and prayers.

THE FIRST OUTSIDE PROCESSION OF THE CHERUBIM AND SERAPHIM IN LAGOS, NOVEMBER 1925

Before the first public daylight procession, Orimolade and he followers always had public worship in the evenings. But this Orimolade decided that they would start daylight procession. We'd not know the very day the first procession took place but it was in November 1925.

This daylight procession was to many of the disciples a hard thing to do. For many had not yet accepted the denomination public, Many preferred to come to Orimolade in the night in order to wave off any scolding from the pastor of their churches, many felt shy to go out in the new white gown. For these and some other reasons, the lead the elders called Captain Abiodun and asked her to help them appeal to Cristiar her father, (Orimolade) to postpone this proposal of going out in the pastor all day for sometime and let them continue meanwhile with the evening public worship. But Abiodun told them that whatever her father told told them to do must be done. With this reply, they couldn't go further in their appeal they reluctantly accepted it. This first procession was in to the Cherubim and Seraphim, a great day ever to be remembered me the history of the Cherubim and Seraphim. Moses Orimolade antis So adopted daughter-Captain Abiodun sat in four wheeled CART lie they Christ that used in Corpus Kristus day by the Catholic. The soldiers 6 daughter, Captain-Abiodun, were always in the CART, pusher by the soldiers band/You will read about this type of procession later in this book.

Mr. E.A Davies was the leader of this praying band and when they broke away from Orimolade, They still retained the name " the prayer band of Cherubim and Seraphim Society" This name brother from to the High Court in Lagos You will later read about this in he look, known as the Cherubim were the pusher. Some members were in the front and some at the back all in white garment. They lines up, about 3.000 people from Martins Street to Tinubu Square, almost half a mile. The twelve Elders carried their staffs they were in the front of the Cherubim who pushed the Cart. All in white with one accord singing! "Okunkun su, imole kan Sin tan"

Amidst the darkness, there shone a great

Light in the midst of Seraphim

Jah Jehovah founded this Holy Band

It's not an earthly being

Chr:

Michael, Michael (Holy Michael,):

Michael is the captain of the Seraphim Band

Jah Jehovah founded this Holy Band

It's not an earthly Being.

This day being Sunday, when the people at Tinubu Church heard the song and peeped through

the window to see this first great Christians procession on the continent of Africa, many left their pastor and came out to see the people. The congregation from the Tinubu L Church saw those important personalities in their Church who had already become members of this Holy Band.

After the procession, the veil of shyness was completely removed and more and more members joined the band and so the number greatly increased. Many procession like this was held by the Cherubim and Seraphim, surely this quickly showed them more to the world than the other churches. The Nigeria Advocate of 10th of December 1927 said something about this procession of the Cherubim and Seraphim and how much the processions had given them progress.

CHAPTER 9

MOSES ORIMOLADE ESTABLISHFHE BAR BIO THE HILLS, THE WILDERNESS AND THE BAR BEACH

GOING TO THE HILLS.: Many people often ask why do g people go uphill? There is nowhere you can see the church. people so and Seraphim that they don't have their hills. They com Cherub these hills themselves but the Holy Spirit of God choose the hill for them.

Orimolade was the first man that always went to a hill. prayers when he was at Ikare. This is like to Jesus way of praying This h is called Caiphary. He frequently went there to pray. Ikare is a small we on this hill which is not dug by any body. The water is used for a lot healing. History tells us that Orimolade used to enter into this well and come out from the next nearby village. The story goes further that; white man tried to enter into the same well and nobody heard of him again.The Cherubim and Seraphim members at Ikare and suburbs user to go to this hill for prayers. As I had said the Holy Spirit of God always directs us to the hills, we don't act on our own will. Let me tell the ston of how two or three of our hills were found.

Okorun Hill at Ikare in 2010 when I visited Ikare for Orimolade's Biography, the person praying was one of the people who went to the Hill with me.

OLORUNKOLE HILL AT IBADAN: About the year 1990. there was a man called Egunjobi (not Tunolase's brother). He was an Ekiti man. He always came to Ibadan and lodged with his brother? Baptist Pastor, Rev. D.A. Obasa. He was the founder of a Baptist in Idikan. Egunjobi was baptized here in 1907 and Christened James After this, if he came to Ibadan he always lodged with Pastor Dadas Oke Seni, Ibadan. This Egunjobi was s real hunter, who always wed about hunting any time he came to Ibadan. In 1912, he went hunt on a hill near Akinyele Village in the Northern part of Ibadan. Amid the darkness he saw an Angel surrounded with such a bright lighted the darkness he saw an Angel surrounded with such a bright light hose native medicine he hanged on himself dropped. (As you know, native hunters always have real medicines). As he wanted to show his object, water continued dropping out from his gun. Egunjobi became sore afraid, he had forgotten all incantations, The Angel told him not to fear, he said further that was and epidemic diseases were about to engulf the whole earth. The angel continued, If people shall ask or are willing to look for a sign from the person who spoke to you, tell them to come and see my footprint on this rock, it shall ever be there.This shall the sign that 'I send you'

The Angel then left. When Egunjobi came back to his sense he went and saw the footprint himself and really it was there like footprint made in the mud. Egunjobi never waited to pick up his black medicines again; he got home and to'd them the news. People of God went there and really, they saw the footprint.

Egunjobi started preaching the gospel of repentance-throughout Ibadan, Ekiti and Lagos. After the founding of the Cherubim and Seraphim at Lagos by Moses Orimolade, the Lord told Orimolade about the mountain. He had to send somebody to find out the hill thus it was found as the Lord had described it to Moses Orimolade.Then the hill was named"OLORU NKOLE" "God build a house" that, "God had built a house or a place of worship on the mountain". It was on this mountain that visioner Lawrence came from Lagos to pray where God warned him not to take part in the conspiracy against Moses Orimolade. But instead of repentance he left Moses Orimolade to found his own Church and called it "Holy Flock of Christ"

The members of Cherubim and Seraphim had started building a Church at the foot of this hill so that those who come for three or more days of prayer or more days have a place to live in. About

two people were employed to take care of the mountain. Let us see the next example.

THE IKIRUN PEOPLE DISCOVERED THEIR OWN HILL, "ORI OKE AGBARA" (MOUNT OF POWER)

At first, the Ikirun Cherubim and Seraphim used a hill in Obagun's land for their prayer. This hill was called Olorunkole like that of Ibadan. A visioner named akinpelu said he saw seven beheaded goat on the hill and for this reason. The hill was not the one chosen by God for ikirun and area. He said further they should continue the search. They came to a rocky flat area, but yet the visioner said no. These three Elders-Leader Ogundjio, David Adediji and visioner Akinpelu got to another place, the visioner told them that they should proceed further and just a little distance from where they stood, they should turn right to a narrow path which they follow until they got the foot of the mountain. they followed the direction.

Shortly, they got to the said place. As they prayed, the visioner said. "this is the place but yet the mountain is up there; where we are now is where we will first confess our sins before we climb up". Here, climbers should put off their shoes, pray the prayer of forgiveness before going up. They got to another place a little bit flat, the visioner said again, where we are now is called place of sanctification (where we pray for sanctification). Then he pointed forward saying "up there, is where we are going; it is the real mountain". He started describing all the physical features of the place where he had never been. He said in his description that the top was so flat that it could take any number of people, no matter how large. He went on; at the center was a huge rock, standing circularly on the flat surface. It was neither part of any larger rock nor any hill around. He said 'there was an Odan tree that stands on the side of this rock not at the top. Under this rock was a large space used by a mighty Seraph who used to pray on Rarn's skin. The visioner said further they would not be able to get to the top of the mountain now for some Elderly Seraphs were holding a meeting there at that time. He said that on the same day in the following year, elder Ogundjio should come alone and commune with God and ask from God anything he wanted for the Cherubim and Seraphim in the whole world, especially for the ikirun Conference. They gave thanks unto God and they returned home.

Leader Ogundjio started counting the days until it was exactly a year. He told Elder Adediji who gave me this history that he was going to the top of the mountain for three days. If he returned would be airtight, if he died there and they did not see him after the three days, they should be there to bring his corpse home. He bid him farewell and went up hill.

As he got to the top of this mountain, the first thing that amazed him was the description made by VISIONER AKINPELU, which he found to be exactly. He saw the huge rock with the large Odan tree. The space under the rock which could take up to six strong people; he knelt down and had the 9 o'clock prayers. As he finished this prayer and he sought to rest a little bit before 12 o'clock prayer, he heard a voice saying, "Jacob Ogundjio your prayer is accepted, go home". No, he did not yield to the voice he waited for twelve o'clock prayer. After the prayer at twelve, he heard the same voice saying, "Jacob Ogundjio, your prayer is accepted, I said go home". He left that spot for another place on the hill to have the 3 o'clock prayer. As he knelt at three, he heard the very loud voice as if it was now very near his ears saying, "Jacob Ogundjio, I asked you to go home that your prayer has been accepted". He now acknowledged that God was speaking to him. He finished the prayers and went straight home.

Four years after Leader Ogundjio had been to this mountain, he went there again the company of some prophets. Prophet Ademola of Ile-Ogbo led them. When they came to the foot

of the mountain where all should confess their sins,"Prophet Michael Emi L'Olorun" from Erin lie first saw a vision that he saw an Elderly man, his height reached the sky, his hair and clothe were the same in whiteness. He said he heard the Elder saying he was going to greet the Prophet "Elemikan" from ikirun arrived at the foot of the mountain. As he finished praying, he said he saw vision and he related the same vision as other had seen before, that the Elder said he was going to see the prophets of the Lord on his own Mountain. He told Apostle Adediji that something was going to happen on the mountain burbs celid not say what it would be. They all prayed together and they went uphill, both men and women. Nothing happened on the first day Apostle Adediji said further in his story that they saw in sign of any event, until 3 p.m. of the following day After 3 p.m: they'll observed any event, until small cloud of rain in the sky. In a little while the rain started falling in drips. The apostle said that he called on Peter Oyinloye from Ilorin to tell the angel that possess the power of rain to let him stop the rain. He prayed for about 30 minutes but as ralopping it was raining harder. About six of the men ran to the shelter under the rock As the rain continued, there was a great thunderous lightening from the east. The thunder passed over them to the Western side of the big rock As it thundered, it was observed that the huge rock under which six of the men had run for shelter was lifted up three times.

As Leader Ogundijo was sore afraid, he cried Jesus! He coup not finish calling "Jesus" before he too found himself on the floor There was one Mrs. Adediji who was there on that day. She too testified to the authenticity of the story. She said the pregnant women among them were brought down gently They did not fall as the men had fallen. Ha! What a wonderful incident to observe that those under the rock had already fainted for fear. Those around thought that the six under the huge had been ground into powder, there was smoke all over the mountain. After the smoke had vanished, they started calling on one another. They ran to see those under the rock surprisingly, all of them were alive. The rain had now stooped. When all of them gathered together they started thinking on what had happened to them. Some thought the thunder was sent to them. But the thunder did not break anything. Apostle Adediji then asked the two visioners to remind them of the vision they saw he wanted to go and visit his prophet. On hearing this; the congregation busted into joyful song of Halleluyah which filled the whole mountain. Apostle Peter Oyinloye prayed on that day, that if God spoke to the Israelites on Mount Sinai. By that time they told Moses to be speaking to them instead of God after they had seen the thunderous lightening through which God spoke to them. (Ex.20:18-21). My people it was a wonderful experience.

After about 30 days, Pa, Adedipe from Ibadan came to Ikirun, when he climbed this Ikirun hill and saw the wonderful work of God.

He told the Seraphim members around him that the hill should be called " On Oke Agbara" (Mount of power). He said they should start Likewise the hill used by the Seraphim at Ilesha is full of many wonderful things. There are- some inscriptions on that bill which the spiritualists interpreted to be "Holy, Holy, Holy' There is also a well on this bill which never dries either in rain or in drought.

My people, how much shall I say:Things with the Seraphim are just too wonderful.

GOING TO THE WILDERNESS: This wilderness is a sanctified part of a forest or bush land, which is not far from the town. At times when a Cherubim and Seraphim Church compound is big, part of it is filled with sand, sanctified and used as 'wilderness' where people can pray.

GOING TO THE BAR BEACH: There was a story about Orimolade that, he often took people to the Bar Beach for prayer. There was a time when pastors of other denominations were trying to put out the glowing spirit of this Holy Church. Then he invited them to follow him to the Bar Beach. (That is the coast Atlantic Ocean bar beach). Many none members followed them. As he got, the ocean waves flowed backward into the sea. He light three candles. He told the people that if the ocean waves could overcome and put off the burning flame of the candles, then the glorious flame of this Church shall be put off by the evil or governmental forces, but if the ocean waves cannot put off the flames of the candle, it will mean nobody shall be able to put off the light of this Cherubim and Seraphim Church forever.

My people, everybody stood watching, Orimolade left the candles and stood apart watching the waves coming like a mountain as it flowed over the candles into the other side. Everybody ran off for his or her lives and the waves flowed back the second time over the candles into the ocean, everybody ran to where the candles were to see what had happened. To their greatest surprise the candles were on the same spot burning brighter than before. This made people, especially the elites reverend pastors said. The news of this spread to people, and many more became members. Glory be to the Lord.

At many other times Orimolade sent people to the seaside to pray. Since then many members of the C&5, Church go to the Bar Beach for prayer: WHY IS IT THAT WE pray on the mona. wilderness and Bar Beach. The MAIN REASON is that there wow. be no earthly pleasure to distract our attention; nothing shall hinder us, our minds shall be in oneness with the Lord and we shall. spiritually nearer to God. When we observe the handy, wonder work of, God or of creations over mountains and over the blue sea and its stormy blows, our minds are always in praises 'for the wonderful work of God. We pay more attention to what we are doing than at home or in the town when noises and pleasures of the world shall distract us in many ways.

Many times Christ himself went to meet His Father on the mountain, either alone or with his disciples: Luke 6:12, Mk 3:13, Act 16:13-15; Luke 22:3 9-46.

THE CONSPIRACY OF OTHER CHURCHES

WHICH ARE NOT ALADURA

After the first public procession of 1925, those who were previously shy became members of the Church. This made other Churches rise against Moses Orimolade. Archdeacon T.A.J. Ogunbiyi of Breadfruit Church led this attack. He said Orimolade's Church was panied after the names of Angels which no African Church had ever given to his Church, He further alleged that Orimolade had also been placed in such a position that people used to call him "Aluta which means REVEREND" or priest.

Mr. Matiluko replied him that the Church was that of the Hosts of Heaven and it was from the above and not worldly And likewise a Nigerian newspaper called the Nigeria Pioneer of wild Sr Kitoyl Ajasa was the Editor spoke ill of the fold in the issue of 1° d July 1927 that members of this church tried to show off themselves the public. Many even hated the church because of her at title against native medicine, the gods and goddesses of our land. O songs of victory were sources of annoyance for many. such songs

(1) Sword of the Lord, sword of Holy Michael. (2) |gunnu was laboring

The Daily Telegraph of 12th of November, 1927 spoke about his. After all these, they all in one accord sent to the Governor at that time that he should help them put off the light of this Church

before it became a big fire.

The Governor agreed to their request and he sent a note of Authority to Moses Orimolade that he should not hear the name of his Church again. But Orimolade sent back to the governor that "IF THIS COUNSEL OR THIS WORK BE OF MEN, IT WILL COMETO NOTHING, BUT IF IT IS OF GOD, YE CANNOT OVERTHROW IT" Acts 5:38 & 39). Such attacks were met by the Association at the beginning. At times they would make use of the District Officer who was also a white man to help them put a stop to the Church. As the Ogbomosho had done to one prophet Adeyemi who arrived at Ogbomosho on 22th of June, 1931; he worked so hard but yet they did not allow him to stay more than one month, for a message came from the then District Officer that the Chief of the town had seen enough of his work he should quit. Compulsory he had to obey. Also, in 1931 Resident Ross at Oyo twice sent out message to all the District Officers under him that they should find ways of putting an end to the Aladura Churches which were spreading so rapidly. You will read more about this in chapter fifteen.

At times these attackers would go through the Kings or Chiefs of their towns and villages or they might even refuse to give land to these people to build their Churches.

But yet, no matter how difficult things might be with the people there were always a few friends. As much as there were great opponents or enemies of the "Aladuras" yet there were many who were friendly with the Aladura Churches among the reverend and chiefs. Among these is Reverend Barber of U.N.A., he was one of the anniversary Committee Ajayi Ajagbe of the Methodist at Abeokuta and suburbs always preached publicly in the name of the Association.

Rev. W.A.B. Kuye Who was the Principal of Abeokuta Grammar School always comes from Abeokuta to Lagos for Saturday vigil, the most important service of association. It was reverend Wrights son who gave the song "amidst the great darkness shineth a light" (Okunkun su imole kan' Si Tan). Reverend Shodeinde even let the african church to become a member of Cherubim and Seraph. Church and likewise oba Ademola was a big fence for the Cherubim and Seraphim at that time.

THE KING OF ENGLAND WAS ILL

There was news received that the King of England was ill that all the colonies were to start prayers for him. The message was received by the Governor and had to send to Moses Orimolade whose news had filled the four corners of Lagos to help in praying to the King. Orimolade prayed and told the governor after the prayer that the illness had already left the King. The Governor inquired from England and news flashed back that already the King was well as the exact time Orimolade prayed for him. A gift of 400 pounds sterling about N|20,000 was sent to Moses Orimolade Tunolase. The Governor and the Police Commissioner were very surprised at the great Spiritual gift of such man, and he was greatly loved by the Governor and the Commissioner.

When Orimolade was given the gift of 400 pounds sterling he refused to take it. His followers were so much concerned about this. They implored him to take it, but he refused flatly. Though the disciples were unhappy about this refusal, Orimolade did not allow this to border him, he continued with his work and the glory of God shone greatly through him.

A WITCH TIED THREAD ROUND HER SON'S NECK

(By Eyewitness)

My people, a musician said in his song that, "were it not the power Jesus Christ, nobody would have been able to loosen Satan's grip on the children of men"

The thread tied round the neck of the child was unsent anybody. This child was vomiting for complete three days. He was not able to eat any food or drink any liquid. He was brought Orimolade from the hinterland. One getting to Orimolade, he asked for the mother of the child and when she got to him, Orimolade asked her why she tied a thread round her son's neck and debarred 1 him from eating or drinking.

The mother in great fear knelt down and confessed with tears in the presence of the congregation, that she was a witch and could not lie. She said she had nine children and one by one they used eight of them in their society (Society of witches). She confessed further that she was told again that she was to contribute the only child for the next meeting. In order to protect the child or postpone this contribution she used the technique of tying a thread round the neck of the child, so that if they saw that he was sick, they would not like to take an unhealthy person from her. All the people there listened to this story with amazement. The father of the child became furious with anger and very sad to know the type of person lie was [living with. Orimolade told the husband not to be sad that such were many in the world. It was because of this that Jesus came into the world to destroy the work of darkness. Orimolade told them to kneel down for prayers, He prayed for them and touched the neck of the child, and brought out a black thin thread nobody saw there before. Thus the child was healed and the evil spirit left the mother.

The three of them became members of Cherubim and Seraphim that very day.

CHAPTER 10

THE SPREAD OF THE ASSOCIATION, THE ASSOCIATION NOW SPREAD INTO THE REGIONS (Place beyond Lagos)

Between 1925 and 1928, the Lord did an everlasting no among the Cherubim and Seraphim. Many of the places wig Orimolade had preached during his nine years of evangelism no came to Lagos to take the Church to their towns and villages association was one; there was no disunity or division in both lag and the hinterlands.

Moses Orimolade did not go out of Lagos again. He only sent his disciples to spread the gospel and start the Church in differs places. Captain Abiodun did a lot at this time. In fact these were. days of glory-. Among those sent out are Apostle E.A. Bada Onanaiye, Fakoleti, Sabainah A. Roberts and Mr. Robert himse Abiodun Akinsowon, Pa .O. Coker and many others whose namew could not remember.

THE EBUTE METTA BAND

Since the beginning of this Cherubim and Seraphim Organization, all that Orimolade was doing was only in the Island Lagos. People came from different places but only to Orimolade at Balogun. On 5th of November, 1925, the association started at Ebute Meta. Orimolade chose Reverend Shodehinde to be to Superintendent.

As I had said formerly, it was this Rev. Shodehinde that Orimolade at Ilorin at the beginning of the journey of Orimolade became a member when he got to Lagos. (Some of the Rev. Past that were friendly to Orimolade were those mentioned at conspiracy of other Churches). This band at Ebute Meta developing and the members were increasing up to 7,000 in Ia and Ebute Meta. They were divided into different groups for Bible Studies and Moses put those who understood the Bible in charge as group heads and teachers such as Coker (Alias were-were-Coker). E.A Davies, shodehinde etc. And they were also divided into different bands such as Aladura Band, for praying. This title "Aladura" is always the first in all the official Ordinations of the Cherubim and Seraphim.The 12 Elders (Baba na Mejila) or the twelve patriarchs, these were the Elders in charge of the Church, they had greater intimacy with Orirnolade in all things. All this took place in 1925. In 1926, Orirnolade started the Omo Ogun ebala Band, Queen Esther Band, and Fogo Band and in 1928, Mary Band, Martha band. Also from the Aladuras came the visioners. Some were chosen for morning services which we call "Shillo Band" now. On April 4th, 1928 Orimolade ordained four people as Apostles. These were Abraham Onanuga, Fakoleti, Afonja and one other man. When Orimolade left Lagos Island he settled at 42 Daddy Alaja Street Ebute-Metta form where the registration took place.

Later No. 75 Ibadan Street Ebute-Metta became the headquarters of the Eternal Sacred Order of C&S. But when there was another division at the time of Baba Aladura Olugbusi, section including Baba Aladura Olugbusi moved to 9/11 Pearse Street Surulere Lagos and had a magnificent building at 38 Tejuoso Street Surulere Lagos. This serves as their Headquarters. The other section retained No. 75 Ibadan Street Ebute-Metta as their headquarters.

They invited Ifemade from Koro Agbede as their Baba Aladura. It was after his death that Elder Ogunkunle became Baba Aladura at this Ibadan Street Ebute-Metta. Today some of the relics belonging to Orimolade e.g. his Cap can still be found with Baba Aladura gunkunle, he wears it on important occasions. Thus this Ebute-Metta serves as an important background in the history of the Cherubim and Seraphim Church.

ORIMOLADE CHOSE THE EVANGELIST BAND

These were the people who took the gospel into the regions. fat men and wonte people who took the gospel team. sone or dem were Capain Abocun, Leader Bada, Mr. & Mrs. Roberts, Fakoleti, Onanaiye. Abraham Onanuga etc you will now see how orimolade sent them into the regions, beginning from Agege. they work very successfully through the mighty power of God, was with thein.

AT AGEGE

Elder Onanaiye and Abraham Onanuga founded the Cherubim and Seraphim Church at Agege and some other towns Ogbagbo District on February 7th 1926.

This Abraham Onanuga became the Baba Aladura in 194 after the death of Moses Orimolade. Abraham Onanuga was born in Ijebu Igbo in 1873. He was one of the first people to accept Christ in that town. He attended St. James' Primary School Atikori Ijebu-bo After his primary school, he joined the police force; he became an orderly of Governor Clifford in 1922. After leaving the force he went back to his former work of cap making. He was a lay reader in the Anglican Church at his hometown, Ijebu-Ode and even at Faait in Lagos until he settled at Agege. He had the gift of healing and prayer but there was no chance of using the gift in the church he was attending until he became a member of the Cherubim and Seraphim Church. When the neiliber saw his preaching gift, they had to report this to Orimolade xvlio spoke to him about becoming a full member in the fold. He was the one sent by Orimolade to liebu district when C&S Church there encountered persecution because many witches were confessing their witchcrafts. It was true he met many elders with Orimolade but yet he was the one chosen by Orimolade 1. succeed him-why? Nobody knows. But Elder J.O Coker said that Orimolade instructed him to show him (Onanuga) the way, especil. about the doctrines of the Church for he knew little about it. Danie Onanaiye also in liebu had become a member from Lagos. He was produce buyer till he got to Agege. The Lord made use of these two people to start the Church at Agege. It was Onanaiye's house that was first used of worship. Two of the earliest members were one late Alobalorun and agbo Jesu ma gboyinbo who founded the Church& Oke-Ogun. After Onanaiye had left for his hometown, member continued their worship in the house of one Madam Johnson. They were worshipping in this house until 1942 when they had the first prayer house.

THE CHURCH WAS FOUNDED AT OSIELE IN ABEOKUTA DISTRICT

On April 12, 1927, leader Bada and the evangelist that followed him founded the church at Osiele near Abeokuta. After the first day, the Onigunnus (a type of Masqueraders) sent to the Leader and the rest that they should pack their loads and leave the town and never should they preach in their streets again. The Seraph sent back to the people that they would preach the word of God on their street he following evening. On this appointed day, Apostle Dada led the Seraphim Band and some other new converts with songs and clapping into the Street. The Igunnus also came out from the opposite direction. The two groups were about to meet each other, they told the Seraph to turn back home. Soon they were near each other then leader Bada stretched out the consecrated staff given to him by Moses Orimolade. Immediately, a huge fire broke out on the Igunnus.

Away they fled. Soon, Igunnu fell down with a heavy fall. Oh, the secret was out. That day the

secret of how the Igundu always became very tall and would immediately dance to the lowest height was known to the public. They used the carpenter's planks which they could stretch out like the camera stand.

Immediately this victory was achieved, the news spread and the glory of God shone throughout the town and the Band became firmly rooted in this town.

It was also in this same year 1927 that Captain Abiodun, leader Bada, Fakoleti, Sabainah, A. Robert and many others started preaching the gospel in other distant towns such as Abeokuta, Ibadan, 1 bu. Ode, Ondo, Ile-ifé and Ilesha. These towns including Agege were the seven towns that teamed together to form the Western Conference of those days.

THE GOSPEL TEAM ENTERED ABEOKUTA

When this gospel team started Captain Abiodun led them they got Abeokuta on 11 of june, 1927. they went to palace of the king. When they got to ake square both the king and the chief came to meet the entourage sermon they sang a song in egba language captain Abiodun preached the sermon bands day. Many enrolled that day to become members of the band of Seraphim. One important personality that became a, member on this day was Wiliams Folarin Sosan who lived at Kempta, Okeligo Abeokuta. He was the secretary to the council of the Egba's at that time. Hero. in his diary on this day 1 of June 1927 that he was impressed, Abiodun's sermon. You will find more about this elder later in the book for he was the first Chairman of the Cherubim and Seraphim Western Conference of Nigeria.

THE GOSPEL TEAM ENTERED IBADAN

From Abeokuta, Abiodun and her team left for Ibadan. They lived with one Mr. Falade who lived at Oke padi Ibadan. The captain and her team in their white uniform had a public procession touching important places at Ibadan. At this time, Cherubim and Seraphim members did not wear colored dresses, everything was completely white. They beat their drums; they clapped their hands and glorified God of Seraph with dances.

Captain Abiodun preached at Agbeni, Oja Oba, Oje and other important places on that day. At this time the glory and beauty of God was on Captain Abiodun exceedingly. She was only twenty years old.

At this time her father's eyes (Moses Orimolade) always went with her to anywhere she went. The Angels of God also followed her. The heavenly Host always taught her things he did not know how to do. You must understand that even if she went to school, she did not attend any Bible school. But she was given the gift of the Bible from Heaven to preach it and let it sink into the minds of both young and old, Kings and Chiefs. She also performed miracles and wonders. M people, let us be praying that in whatever post we are in, Satan should not get hold of us.

"Wherefore, let him that thinketh

he standeth take heed lest he fall". (I Cor. 10:12)

Her main theme of preaching at this time is to turn away from all works of darkness and to trust in prayers for all things. Apostle Kuforij said with his own mouth how this GLORY was at that time. He said he was in his own Church-Agbeni Methodist Church when he heard the song of the Seraphim. He jumped out of the Church immediately and followed them to Agbeni market where Abiodun preached. He said further that it was raining on that day but they stood there listening. When she left the place, he (Kuforij) followed them until they got to Falade's house

where they lodged and the two discussed prayers and vision until four O'clock the next morning. It was a great day of redemption for Kuforiji.

After this Abiodun's visit, they started the Church at Ibadan. At the beginning they grouped themselves into two Cherubim and Seraphim. N.S. Oke was the Leader of the Seraphim and D.A. Durowade was the Leader of the Cherubim. Elder Falade was their overall leader or Captain. His wife was the Captain of the woman. These two groups met differently but practiced the same thing in their groups. They meet differently in their groups on Mondays and Wednesdays for prayers. On Tuesday each group met for Bible studies and on Fridays for special prayer in each group. The two groups had joint meetings on Thursday for public procession and sermon and also they met on Saturday for Saturday Vigil Service. They had no written record of what they did on Sundays: may be, they always went to their different Churches for this was what they practiced in Lagos at the beginning of the Church. The total number of the regular members was not more than twenty without reckoning the wives and their children. That was how the Church started at Ibadan in 1927.

THE TEAM VISITED IJEBU ODE

This same year, 1927, Captain Abiodun and those who followed her preached the gospel at Ijebu Ode. Some of the evangelist were Mr. & Mrs. Roberts, /A. Coker. B. A. Akinwale (Ondo). David Oje (jesa), Samuel Olusoli,: Madam B iskersteth, Batholomen, Davoseyn-che father of Snr. Apostle E A. Omoseyn. (The Asslican.Omoseyi Manager Bank of the North Nis.: Ltd. Kano) M-Alder and , Akinsanya, they preached the gospel at Ijebu-Ode and Isoyin.

Among the first converts are Mr. J.K. Oduwole and ZA Onasanya When Mr. Daniel Onanaiye returned to Ijebu-Ode to from Agege, he helped the Church at Ijebu-Ode to be established. The Headquarters of this Ijebu-Ode Church is at Gbelegbuwa Street: This became the general Headquarters for the C&S Churches at Ijebu. Ode and districts. The Ijebu-Ode Church was one of the seven pillars which formed the Western Conference of the Cherubim and Seraphim in 1931. In our Hymn book, if we mention names of cities or towns where the work of God had been manifested, this Ijebu--Ode Church will be one of them. For example, look at the fourth verse of the song."Give thanks to our God ye Seraphim Band". ("E fi ope fun Olorun Wa".) It reads:

**Band of Lagos, Band of Ibadan,
Ijebu and Ilesha,
Ondo and Abeokuta,
Agege and Ile-Ife.
Chr:
Everlasting revival is coming
Jesus make us fit on that day
That we may sing song Halleluyah
To our God the Trinity.**

Several times Ijebu-Ode is mentioned in our hymn books which showed really the mighty work of God over there.

THE GOSPEL TEAM AT ILE-IFE

The Cherubim and Seraphim Church was founded at Ile-ifé in 1928 by Mr. J.O. Fawole, who had

been a member of the Church at Ibadan. You remember that this Fawole was the church warden at the African Church in Ibadan when Orimolade lodged with the Pastor of their church. This Fawole went to his hometown, Ile-Ife, after becoming a member.

In the year 1927, Captain Abiodun preached at Ile-Ife when the church spread and many became members when the Ooni (the King of Ile-Ife) asked the Seraphim to come and pray for his son who was seriously sick. They prayed for him and he was healed. The name of this Prince was "Ademiluy;". I read it from the history of the church at Ile-Ife that one Prince Ademiluy; helped the Seraphim church so much at the beginning of this church at Ile-Ife. Some of the early members were John Oponpo, Felicia Ijaro, Oritibayo, Lydia Oyenike, W.T. Ayetigbo and Apostle Makinde who later became the General Leader of the Western Conference.

The church was first started in Mr. Fawole's house in Obaloran's compound. But in 1929 they moved to Apostle Makinde's house in Obalia's compound near the palace. Mr. Fawole was the first Leader of the Ile-Ife's church.

THE IJESHA ACCEPTED THE CHURCH

This Holy band was started at Ilesha in September 1927 by a certain man called "Adegbokun, a carpenter, he had become a member of the Church from Lagos. After this came Abiodun's team in 1928. During this time there was drought at Ilesha. Abiodun told the Owa of Ilesha that there would be rain through the power prayer and it was so.

Abiodun played an important role at Ilesha during this her missionary journey. Though there was a touch battle with witches and wizards and members of secret cults before the hand became firmly rooted, but after victory, the Church of Cherubim and Seraphim spread all over the land more than any other. There is no where all over the world that you would not find an Ilesha as a member. Some of the first to accept the Church were Leader A.A. Makinde though an Egba, but since settled at Ilesha. He is now deceased. He was the General Leader for the Western Conference Quing the superintendent-ship of Sosan, Philips, and A. A. Abiola. His Awu Church is at Oke-Eso Ilesha: others are Apostle Fajuke, Late Apostle Olowu of Itagunmodi, Aluko Itagunmodi, Prophet Ige of Osu, late Ere Ola of osu, prophet Joseph Aragan (Araromo), Prophet James Ajewole who worked as a prophet in the Northern Conference, Prophet Alapa of Oke-Iro Ilesha. Singer Isaiah Osu though a farmer but was gifted with the gift of songs. Pastor Dave Oje who was the 70 disciples of Orimolade, he was the first pastor or the band at Ilesha. Unfortunately, he had left the Ilesha band to establish his own faction known as the United Church of Cherubim and Seraphim". Apostle Ogun at Oke-Ado Ibadan was another early powerful prophet of the Ilesha Church, after this first set we have other strong prophet: "the son of the Lord" and the "wife of the Lord" at Idasa Ilesha. These two were in spirit for many days, and lastly they determined to be workers in the Lord's Vineyard. Both of them had gone to eternity, also Prophet Omole.

We should remember such people as I.K. Dairo in Lagos through whom Orimolade's dead body (remains) was taken to Iare after forty-three years in the grave. Another personality was his Highness "Oba Peter Agunlejika" the Owa Obokun of Ilesha. He was the PATRON OF the Cherubim and Seraphim all over Ilesha before he died.

Today the number of the Cherubim and Seraphim branches in Ilesha and suburbs will be more than two thousand. There are other Ilesha who did a lot in the Church and are still alive, such as

Pro. Fakeye and Pro. Alogbo and other renowned prophets but I only mentioned those I know who are valiant in the battle against power of darkness. There was a time when a witch assaulted David Oje for calling her witch, her son was a person of high rank in the Church. He took the case to court, but on getting to the court, as the woman opened her mouth to state her case she started confessing her past evil deeds. What a shame. If Prophet G.O. Fakeye preached in your presence you would think he was the author of the Bible for he understood it. Prophet G.O. Fakeye was given the gift of songs: either to sing or to compose. It was highly amazing. One of the most wonderful things in these other men is that none was highly educated; they were all farmers. If the prophet I mentioned here started speaking in tongue, it would be as if angels were speaking. Etc Where, would we have got these gifts if not through Moses Orimolade whom the Lord sent to established this Church.

The first woman to go in trance in Ilesha was from Idoka vilage. She was a daughter to an idol worshiper. She just came to witness the Church's revival service when the Holy spire to mightily upon her. A rainbow came inside the Church through he entrance into the altar. After vomiting out all that is inside her. she was in the spiritual state for 30 days without food or water. She wasn't able to speak in her Yoruba dialect again; she spoke in tongues.

This is the time Alaafin of Oyo Oba Adeyemi was driven away from his throne and he came to Ilesha to reside, he visited this girl. He bowed down and worshipped the Lord when he saw the glory of God on her.

The Lord promised that there if she did not stumble through fornication, she would be used for seven years: The Elders at Ilesha wanted her to be taken to the headquarters (Oke Eso) for proper care, but the Idoka people refused bluntly for they said the Glory was established in their village. Oh my people, it the was very sorrowful that the girl fell the third year. The spirit left her. What caused this?

Her interpreter had an affair with her.

It was at this same Ilesha that the Seraphim got the dead body of a converted man form the members of Ogboni cult, and they were on their heels. Here is the story. This man had become old when he was baptized. He fell ill and told his son, a full member, that if he dies, the Seraphim should bury him. Immediately this old man gave up the ghost, the secret society member hears and they armed themselves a with different types of black medicines and came to the place. But the son had quickly sent to the Cherubim and Seraphim to come quickly Prophet Ajewole whom I mentioned above was the first to get there went later followed by others. They started their music and sung thus.

All evil spirit depart,

All hail for the King of Cherubim

Witches and Wizards should not see us:

All hail for the King of Cherubim

Enemies of Almighty:

All hail for the King of Cherubim

Army of Michael had conquer

All hail for the King of Cherubim.

In a little while the Holy Spirit of God descended and the prophet of God started speaking in tongues and incense filled the whole house would Nobody spoke to the Ogboni cult members before they left one by one, that was how the Seraphim rescued the dead body of the old man

from Satan in Jude verse 9. I could only say a little of man of the wonderful work of the Seraphim at Ilesha. How would this glory have spread all over Ijesha land if not through Moses Orimolade whom the Lord had sent to establish this Church and whom the Ijesha loved as their father and whom they praised in their song thus:

**"He knew the Lord from youth
He grew into the light
The lightening that lightens the sky
The child of the King of Heaven"**

"THE CHURCH ENTERED ONDO"

Christianity had already been firmly rooted at Ondo before the Seraphim Church got there. Christianity came to Ondo through Bishop Philips and important personalities like Awosika, Chief Asere who died in 1908 had been members.

In 1927 Moses Orimolade sent another Gospel team out like that of Captain Abiodun. The leader of this gospel team was one Mr. A.B. Akinwale who was a native of Ondo and one of the leading members of the Church at Lagos. I think before they started their journey he had already made pre-arrangement with St. Stephen's Anglican Church in Ondo for the vicar's charge had chosen the committee to receive them and made arrangement for their public preaching. When the people arrived, they were warmly received. They had public preaching and many wonderful works were wrought. Those who became members and were enrolled numbered up to 1,500. Halleluyah!

There was a vision that the Church should go and preach to one lady called Olatunrinle, who should destroy all her black medicines and all other things she used for her personal protection and come useful vessel to cheat God for she would be a boon to this. This was a great day in Ondo for Olatunrinle and for the church of God because many idols were thrown away and many images were burnt down in St. Stephen's Church compound.

The King of Ondo (Osemawe) sent for the Seraphim Evangelists to come and pray for him when he heard the news of what happened. These Evangelists went and prayed for him. Before the Seraphim Church left Ondo, St. Stephen's Church appointed Olatunrinle as the matron of the Church and G.O. Fajaiye as patron. This Fajaiye became a Christian in 1981. The good news about these two leaders was that they eventually left the Anglican Church to become members of the Cherubim and Seraphim, and they all did a lot of work in the Church. Seraphim became firmly rooted in Ondo and suburbs through these two people.

THE SEVEN TOWNS THAT UNITED TOGETHER

These seven towns are: Agege, Abeokuta, Ibadan, Ile-Ife, Ilesha, Ijebu-Ode and Ondo. These are the seven towns that united to form the Western Conference, and I had said something on each above. They had no hand in the conspiracy that went on in Lagos. This is why it was written in our Hymn Book - "The spirit that quickens the dead" (Emi ti o nji oku dide). The second verse of the song is:

**He who thought he stands
Should take heed so that he might not fall
Help us so as to do thy work
So that we don't tell stories of thy work
Chr: Oh savior, oh Savior, Oh Savior, save. (Literary Translation)**

THE IKIRUN PEOPLE SENT TO ORIMOLADE IN LAGOS

As I told you, there were still many other towns whose Cherubim and Seraphim Churches were firmly rooted who are not members of those seven towns that first united together: Out of these was ikirun. On the 12th October 1929, the Ikurun people sent some delegate to Orimolade In Lagos and receive authority to start the new church in ikirun. Among the delegate sent were Emmanuel Adekanola, James Abiona, Joseph Owolabi, Samuel Akintola and Jacob Taiwo. When they got to him, he asked from them if they were born there and they were there during his samu them if they were born there and toe had hear ere during his two visits to Ikirun. They told him that they had heard the news of how the church was establishing in many places and so they wanted the same advantage or opportunity in their own town. Orimolade was very happy about this. He prayed for them and prophesied that ikirun would be the headquarters for many towns and many branches of this church.

After these people had spent some days with Orimolade in Lagos and had learnt a lot of lessons, the great prophet blessed them and they departed to their village. On getting back home, they delivered the message to their leaders who had waited patiently and prayerfully for them. Some of these were Jacob Ogundoji, the first church leader, Joseph Agboola, the first Parish leader; both are now deceased. David Akinola the second Parish leader and Apostle D. Adediji, a great Evangelist.

These were the people who stood as pillars with prayer and fasting behind the great revival which started at Ikirun after the return of the delegates. The Lord through these leaders performed many miracles. An example was that of David Akinola whose two sons were attacked by an epidemic of smallpox. With doubting mind, he gave one with minor attack of the disease to the herbalist to cure and the one badly affected to the new Church. But at last, the one slightly affected died but the one badly infected was saved. He is later become the leader in the "Apostolic Faith Church" in Ikirun.

During the revival which started at the return of the delegates, about six hundred and four souls were enrolled as members of the new church. The first anniversary in 1931 started a new era in the history of the church at Ikirun. The idol worshippers who were disturbed by the prayers and revival of the new church started a great conspiracy against the church. The leader of the church, Elder Ogundle was arrested and brought to the native court where Chief lagun Adelumo who had a personal hatred for the near movement presided. He sentenced Ogundio to 60 days imprisonment. After the sentence, he mockingly bent his head towards Ogundijo to say the same prayer he had been saying in the town on his head. Ogundijo in return, stretched his hand on his head and put a sign of the cross. Adejumo cried out saying. "See how this prisoner was pointing to me". He told the native police to take him to the prison at-Osogbo to serve the government there for sixty days.

Elder Agboola refused to cut his hair short or shave -his beard till Ogundijo returned. Ogundijo was not disturbed with this sort of persecution; he continued to pray day and night in the prison. Others were not discouraged; they too continued in fasting and prayer for their leader. They even sent to Orimolade in Lagos for help in prayers.

God heard their prayers through the prison guard known as Adejumo. His wife Adeoti had a severe stomach trouble which doctors who went there were not able to cure. The woman continued to roll on the floor shedding tears as she was bitterly crying out for help.

Some of the co-prisoners told Adejumo the Guard, to invite a man who always prayed in the

prison to come and help, may be his prayer could cure the stomach trouble. Elder Ogundijo was sent for. When he saw the woman at the point of death, he greatly pitied her condition.

WITH THE SIGN OF THE CROSS EACH TIME, HE THEN SAID, "THE LORD'S IS THE EARTH AND ALL THINGS THERE IN".

Immediately, the crying woman stopped and lay on the floor as if she were dead. After some minutes, she told the people that she had been relieved of the stomach trouble. That very day the prison guard told Ogundijo that as an officer, though he had no power to release him, he gave him authority to do no further manual labor with other Prisoners till his sixty days were fulfilled. Two weeks after Ogundijo had been sentenced, the District Officer at Osogbo came to Ikorun on routine duty. He visited the court where Jagun was the president. He told Jagun that his eyes were bad, he should go for treatment and asked for eye glasses. This Jagun did. After another two weeks, he once visited Jagun's court again. This time he had some complaints against him and he immediately sentenced him to sixty days in prison to be served at Osogbo prison where Ogundijo was a free prisoner.

When Jagun got there, Ogundijo told the warders that Jagun was the person who sentenced him to prison because of his religion. The sixty days of Jagun was like living in hell. The Warders gave him the hardest labor and the worst treatment ever. There, Jagun knew that the Lord was greater than the children of men.

When Ogundijo's days were completed he was released. His people met him with joy and he too was happy that his imprisonment did not stop their worship. Yet, the pagans did not stop their conspiracy for what they wanted was not the imprisonment of the leader but total eradication of the movement. They laid hands on the second leader, Agboola. A rope was tied to his waist and the rope was tied to a tree in the market place; the exact way of how a monkey is chained. He was given a broom to sweep the floor around the tree as far as the radius of the rope could allow him. This he did without any shame.

When the people tried all sorts of persecution and humiliation and could not stop these people, they left them to practice their religion. After the satanic days of persecution were over, a great revival started. The leaders went and preached the word of God to the surrounding areas. The prophecy of Moses Orimolade came to pass. Today Ikorun Cherubim and Seraphim has the largest number of members of all the Churches at Ikorun, almost every house is represented. Ikorun, according to Orimolade's prophecy is today the national Headquarters for Ikorun Conference having about 5000 branches of Cherubim and Seraphim under them. On Oct. 20, Ikorun Conference was officially registered as THE HOLY CHURCH OF CHERUBIM AND SERAPHIM, IKORUN CONFERENCE. And one of the great pillars of those early days became the first Baba Aladura of The Conference on Oct 12, 1984. Halleluyah! Praise the Lord, Satan

MOSES ASKED POLICE FOR A GUARD OF HONOR FOR HIS DAUGHTER

Moses Orimolade received news from those on Missionary journeys into the regions that Abiodun Akinsowon his beloved adopted daughter was ill. Orimolade started seven days fasting because of this and he sent back a message to them fixing the day they would return.

On the very day the missionaries would return to Lagos, Orimolade sent his followers including J.O. Coker to the Police Commissioner that he would like the Police to help honor his daughter that would return to Lagos at 4p.m by train at Iddo Station.

These four people went out from Orimolade. On their way, THEY STARTED DISCUSSING THE

MESSAGE AMONG THEMSELVES SAYING, "THIS FATHER IS IGNORANT OF THE LAW: IS HE NOT AWARE THAT ANYBODY WHO WOULD ASK FOR POLICE HONOR OR PROTECTION MUST GIVE A LEAST WEEKS' NOTICE. HOW CAN WE THAT ARE EDUCATED AND UNDERSTOOD THE LAW DELIVER THIS MESSAGE WITHOUT RECEIVING DISGRACE FROM THE POLICE CHIEF"

They were on this when a messenger from Orimolade called them back. On getting to him, he said to them: "MY CHILDREN WE SENT YOU ON AN ERRAND, YOU STARTED PONDERING ON THE WAY. DON'T YOU KNOW ALREADY THE HOST OF HEAVEN HAD DONE THE WORK? WE ONLY WANT YOU TO BEAR WITNESS.

A great awe seized the people, they quickly started saying to themselves "Ha! This must be a wonderful man, somebody in the room still knew what was going on from outside".

Pa Coker who was one of these people said they even said that day that if the Governor of the county would need the police, there must be per-intovernor butas he had cold them so must they do. When they got to Tinubu Square, they told the security man they wanted to see the Commissioner. The man asked of where they came from, they said "from the Praying Father; Moses Orimolade". He was, to the master and on his return, he ushered the four people in. As the Chief looked up to their faces and asked for their message, they told him thus, "Our Father wants the Police to come and honor his laughter who would be returning: from her journey by train today" Then the next surprising question from the Police Chief was, "What time? They told him 4p.m. at Iddo Railway Station". Then he said, 'It's alright' Til the four people returned to Orimolade, they were very surprised as to what kind of man he was, that even the police chief could not change or refuse his request.

At exactly four O'clock, sixteen police officers had arrived at Iddo Railway Station. Two other white police men followed them and brought with them an open car. All the Cherubim and Seraphim members in their white uniform were singing and rejoicing.

As the train arrived, two police officers approached Abiodun and gave her a salute. One at the left and the other at the right, they led her with the open car. One opened the back door for Abiodun and the other open the front door for the Senior Policeman. Abiodun stood at back waving her hand towards the joyful crowd as the procession going on with the song.

MA SISE LO MASE SE OLE

1) Keep working on, cast laziness away

Ye Cherubim and Seraphim

The harvest is great, bitt the laborers few/3x

We shall all receive the reward/3X.

2) Keep working on, cast laziness away

Ye Cherubim and Seraphim

Go ye out to streets of the world/3x

I've shall all receive the reward/3X.

3) Keep working on, cast laziness away

Keep spirit aol light glowing

Our brethren hunger spirit an Ity/3x

We shall all receive the reward/3x.

4) Keep working on, cast laziness away

We have been to Ijebu Ode

We experienced many things/3X

When we got to the land of tile , jude/3

5) Keep working on cast laziness away

There is much work at Ibadan That of Abeokuta is great/3X

We shall all receive the reward/3x.

6) Keep working on cast laziness away

That went to the land afar

Praise to the Lord Halleluyah/3X

For we behold ourselves again/3X.

7) Keep working on, cast laziness away

We must handshake one another

Together we say"Welcome and how are you"12x

We shall all receive the reward/3x

8) Keep working on, cast laziness away

Never hear what the mockers say

Cast away pride and backbiting/3x

We shall all received the reward (1/3x

9) Keep working on, cast laziness away

We shall all sing Halleluyah

Song of Halleluyah/3x

When we shall see the Savior Lord/3x.

10) We greet the Praying Father Tunolase

For his Spiritual work on us

May God the Lord bless all his work

Amen.Amen.Amen/3x.

My people in the Lord, this was a glorious day and a day of joy as our Father, Orimolade was so happy. Abiodun was surprised to see such a great honor given to her. That was how the Policemen and the members of Cherubim and Seraphim welcome Abiodun and her team.

The procession went as far as Martins street where Orimolade was living. When Orimolade came out of them, the Police gave him a great salute and handed over his daughter to him. He thanked them and prayed for them and all departed to their houses.

THOMASADEBAYO FOUNDED THIS CHURCH IN HIS OWN HOMETOWN, ILUDUN IN IGBOMINA LAND

In the year 1928, Thomas Adebayo, one of the Elders who strongly supported Orimolade in Lagos during those days of tribulation, told Moses one day that he wanted this Church to be taken to his hometown, Iludun in /gbomina land. Then Moses gave him ten shillings which is equivalent to one Naira now for his journey.

At that time, transportation from Lagos to that town was forty shillings which is forty Kobo (40 kobo). On getting to his hometown, he fought with the witches and wizards and he conquered them. The praying staff given to him by Moses Orimolade was with him. He died on the 20th of May 1981.

CHAPTER 11

SOME OF THE CHARACTERISTICS OF MOSES ORIMOLADE (THE SAINT)

Moses Orimolade was such a meek person that was beyond any description. He would never speak and use the word ' what he used instead was "we" and which otherwise showed that he was not alone in the ministry.

He would not live upstairs in a storey building but in the ground floor of any house, and he preferred our native lamp to the electricity which was offered to him by sonic rich men. He was offered iron bed with cushioned mattress but he refused them all and slept on the native mats spread on the floor, he was begged before he at times accepted to sleep on ordinary grass stuff fed mattress laid on the floor. He had no box of clothes. If they gave him any money he would ask them to put it under the mattress and from there he always gave money to those on missionary journeys. He had a white curtain at the entrance to his room which would have become brown before it was washed. He loved singing and when he sang in his room. It seemed as if more than four hundred souls were singing in that room. It was very difficult to know when he ate because he fasted often. One of his recorded speeches was on sin against the Holy Spirit.

ORIMOLADE'S SERMON ON SIN AGAINST THE HOLY SPIRIT

This is the only recorded sermon we have out of Orimolade's sermon. He started the sermon thus: He who does not know to dance would not be far from the drummer. If any sheep is far from their shepherd, if such a sheep does not fall into the hand of bear, would be stolen by a thief.

At times on this earth, Christians should not be far from Jesus Christ and it is fit for all sincere believers to pray always and without faint because of dangers, poverty and calamities of this world, but hedown and worship an idol (2 Corinthians 6:13-18).

"why then do we Africans sell cherish and worship theme things rejected by the prophets of God and the Christians of old We always say we are civilized, yet we are in great darkness and under the shadow of death.I say again when you sing remember what you sing in our service. "Glory be to the Father and to the son and to the Holy Ghost.As it was in the beginning it is now and ere-shall be world without end.Amen"

"God is not two, the one that was for those of old, He is for us now, why then do we not run away from those things rejected by the prophets and the worshipper of God in those days which they knew to be sin, but instead we swim and die in these sins. A servant can never serve two masters. Now the works of darkness are manifested.

And these are the works of darkness: Ifa Oracle, god of Orunmila God of thunder (Sango) and god of the river (Oya) and those that practice divination and the worshippers of Igunnu masquerade and Eyo masquerade of Lagos and Adamu Orisa of Lagos; the Gelede of the Egbados and numerous masquerades that are in Yoruba land".

"All these are sins, satanic and idolatry which God out right, condemned.Any Christian that has hand in these is deceiving himself God said," He does not want the death of a sinner, but that the sinner shall repent of his sins and leave then and do His will': May God, for the sake of his Son, Jesus Christ and His precious blood with which we are bought, deliver us from the great condemnation and call us unto the fold so that the second death will not have power over us for the sake of the Lord Jesus Christ our Savior, Amen"

This is one of the numerous sermons on sins which he used to Preach. The important of this one for daily remembrance made the first.Apostle write it down.

ORIMOLADE LEFT MARTINS STREET FOR OKE AARIN

Orimolade at this time was living at Olowe's house a Marin street. This Olowe was 5 strong member of thw church and also educated man who had already returned to Niger dalem England He noried the daughter of Fer Johnson who was also a member of the poly Band: There came from England a beautiful lady known as of the treen who was also a member of the Church As Mr.Olowe saw me. hoy, he fell in love with her and thought of divorcing Rey Joinsons daughter. Orimolade called Mr. Olowe and advised him not to marry Nurse Green, but to retain the one he married before. Mr. Olowe was not pleased with this type of advice and told Orirnolade after some days to find another place for himself and his Church.

This made Orimolade leave Martin Street for Oke Arin in Mr. Dawodu's house."The foxes have holes, birds of the air have nests but the son of man hath nowhere to lay his head". Matt. 8:20.

SOME OF THE SONGS USED BY CHERUBIM AND SERAPHIM IN THOSE DAYS

During the time of Moses Orimolade, most of the songs used were from the Anglican Hymn Book, but his own song which he always sang is this: (Loke Odo Jordani) "On the Mount above Jordan" See chapter two of Section 2. This is one of the compulsory songs which must be in the Hymn Book for the Cherubim and Seraphim who knew and accept Orimolade as the only founder of the Holy Band.

SONGS MOSTLY LOVED BY ORIMOLADE

Another song loved by Moses Orimolade which preceded most of is healing miracles was:

**"Eje kafinu didun"
Let us with a gladsome mind
Praise the Lord for He is kind
For his Mercies eye endure
Ever faithful, ever sure"**

Any time, a sick man was brought to him, he would start this lone in his rose,a sick man wowers would sing ie. This would be followed by room and his follow ere ask and he insane, an id be

**Blow ye the trumpet blow
The gladly, solemn sound
Let till nations know
To earths remotest ho and
The 'ear of Jubilee is come
Return, ye ransomed sinners return.**

SOME PROPHETIC SONGS

The Prophetic Song, sang by Orimolade concerning the future of this holy Church is (Kini yio kehin aiye).

**"Which christian faith shall end the world?
Cherubim and Seraphim Church
In like manner as Noah's ark
Cherubim and Seraphim Church
Oh God of Elijah, who led His people through
The wilderness journey).**

The Cherubim and Seraphim"

Now, many of the songs of the Cherubim and Seraphim are received through the Holy Spirit or the founder. If the founder or any person in Spirit sang a verse or two, two choir leaders, who had the gift of singing and composing of songs would add more verse. Such gifted people were Ayo Coker; Mr. Ajisafe, Captain Abiodun; Either Orimolade or the man in Spirit would give the appropriate tune. For example. the young son of Rev.Wright was in Spirit and taught the song.

Chrs:

(OKUNKUN SU IMOKE KAN SI TAN)

**Amidst great darkness
There is a glorious light
Among the Seraphim Church
Jah Jehovah is the founder of our Church
It's not the earthly being**

Chr: Michael, Michael,
Michael, is the captain of this
Seraphim Band (and the Cherubim,)
jab Jehovah is the founder of our Church
li's not the earthly being...

SONGS THROUGH ELDER ADEBULEWO

Elder Adebulewo was in Spirit and taught this song:

Praying father be in readiness
To uwet the Cherub, and Seraph
Jesus called and anointed you
To found this Holi' band here
He, then called al/people on earth
To enter this savior's ark
My heaven be your reward, as our day are passing by

Chrs:

Passing by, passing by/2x
There's much work for us to do

THE SECOND VERSE RUNS THUS:

Ye praying Band be in readiness
To meet the cherub, and Seraph
Don't allow your girdle to loosen
Raise the Victory sword up high
Glory to God of Daniel Halleluyah Jesus' coining
As our days are passing by
Chrs: Passing by, Passing by'12x

Comments:Ye Children of God; do you know that this is one of the songs whose wordings we have changed. The first verse above is changed to this:

Ye praying church be in readiness

To meet the cherub and Seraph,
Jesus called and anointed you
He is the Founder of the church
He then called all people oil earth
May Heaven be our reward
As our days are passing by.

This is just one of the songs which yes changed to suit our way and aims of casting aside the founder Jesus asked us to seek diligent, everything and grasp the one that is true. Many of the songs use the beginning are either twisted or thrown away from the various modern Hymn books. Check the hymnbook used in your church; you see this song:

Moses Orimolade is our great teacher
To earth God has sent him
To establish this band
Chrs:
"Cherubim and Seraph un", he named
This Holy church of ours/2x.

The song has about twelve verses. Have you not thrown it of from your hymnbook, ye members of Cherubim and Seraphim? Remember, the psalmist says, "The stone, the builders rejected, the same has become the chief corner stone"

SONGS THROUGH BROTHER E. OLAWOYIN

In the Saturday vigil service of March 0, 1934, at Abeokuta conference, Brother Olawoyin was in spirit and he gave this song

(Lowo Kinium at'ekun)
From the lion and the tiger
From all the devilish annuals
Be watchful over the Seraphim
And members of the Cherubim
In the waves that are roaring about
Where shall we hide?
Oh, father don't leave its alone conquer Satan for us.
This song has seven verses. How many are your?

From his dream of August 9th, 1934 brother Kester was given this

(Olorun lo se 'ileri ekun Igbala)
God has promised fullness of Salvation
For whosoever believeth in Jesus His Son
Chrs: Halleluyah, He had fulfilled I have believed the Son
have received Salvation through
The blood of him that was crucified.

On March 24th, 1934,brother E. Olawoyin was given this song:
(esu mo wa Sodo re)

Jesus Christ I come to Thee
Let me be one of your followers
As my wealth is increasing
And all my thoughts are reawakening.

Chrs:

Praise the Lord, ye His Holy men
Give thanks to the Father Above
Protect us we Band of Seraph,
At the end, Father, save us all.

This song has nine verses. Do you have all in your hymnbook?

This was how the Cherubim and Seraphim Church received most of their songs. The first hymn had only 98 songs in it. We added to these from other hymnbooks and through men and women of the Church who teach new songs when possessed by the Holy Spirit.

The most sorrowful thing is that, most of these songs have been changed, twisted or even cast off from the numerous hymnbook used by different factions of the Church. We need to correct this.

Now let us continue with the history of the great prophet Moses Orimolade Tunolase. The Saint.

CHAPTER 12

A GREAT MISUNDERSTANDING THAT CAUSED DIVISION CREPT INTO THE CHURCH IN 1929

Between 1925 and 1928, the Church greatly spread in different towns and villages in Nigeria. It had a great footing in Lugo and Ebute-Metta. This was the period of the oneness of the Cherubim and Seraphim (One flock, one Shepherd).

As I was told by an elder who was an eye witness of this period Orimolade had in plan; and he had revealed this to some of his inner circle, that if there was no misunderstanding he would choose seven out of the elders who would be holy Apostles, dedicated and clothed with power from above. And these seven shall be Pillars to hold on the Cherubim and Seraphim Church throughout the world: I even heard that he had sewn the uniforms of these people but he had not mentioned their names, or even told the people concerned. I learnt he warned the members further that if there was no misunderstanding there would be nobody that would be greater than these seven, but if there arose any misunderstanding a man would be raised by the Lord whose fame would be heard throughout all corners of Nigeria, for at least three years.

Well the misunderstanding actually came and true to the prophecy. Joseph Babalola was raised up in 1930.

Between 1930 and 1933, Joseph Babalola's fame spread throughout the nooks and corners of Nigeria.

This was the plan of Orimolade for the progress of the Church when Satan struck in 1929 and this plan went into milled and void.

CAUSES OF DIVISION OF THE ORIGINAL CHURCH

To talk about the cause of division of a spiritual establishment order, one must be careful and asked for God direction. Ever before now, there has been different version on the cause of the first division within the Cherubim and Seraphim Movement Christian organization at Lagos.

The book of Jude tells all V4 For some godless people have slipped into the fold unnoticed those who distort the message about reject Jesus Christ the master/leader.

the grace of God, in order to excuse their immoral ways and who reject Jesus Christ the master/leader.

V5. These people have visions make them sin against their own bodies. They despise God's authority and insult the glorious being above.

V10. These people attack with insults anything they do not understand and those things they know by instinct.

V16. These people are always grumbling and blaming others. They follow their evil desires; they boast about themselves and flatter others in order to get their own way.

V19. These people caused divisions who are controlled by their natural desires and who do not have the spirit. To talk about division in Lagos is a sad aspect of the history of the organization the first Pentecostal Christian Church established by Nigerian through God on spiritual note. We shall now start by digging deep into the remote cause of the division.

The unfinished spiritual wars with the various secret cults that gang up against the leader of this new church.

- The activities of existing orthodox churches that are jealous of loss of their members to the new sect.

- The quest of leadership positions among some early members in the fold.

The low educational standard of some members.

- The confusion caused by those who came from existing churches who could not easily change their old habit to adopt the new system.
- The desire of financial gain by some elders and the temptation imposed by those who receive salvation and healing in offering money to those used in performing the miracles.
- Petty jealousy among the members and elders when some non-learned members who have higher spiritual calling are made group leader over some educated ones.
- Poor understanding of the work of the spirit by early member, even among those who received the gifts of Holy Spirit.
- The love between Orimolade and Abiodun was so great to the extent that people cannot get to Orimolade unless through Abiodun, led to jealousy and even unexpected scandalisation of the relationships some felt that it was the Lady that is controlling him.
- Some ignorant people who are formerly idol worshippers and who still believe that Orimolade was not just ordinary man buta God in the like of Sango, Ogun and other deities were in the habit of trying not only to immortalize him, but to even worship him against the teaching of Orimolade. These people were rebuked by some enlightened members of the church, which was later termed as disunity with leadership.
- At least, the miraculous healing of King George VI of London by prayer led to The Empire showering some financial gift to the leadership of the organization, which caused an open gap of discord.
- While Orimolade resolved to reject the gift, some thought that such gift ought to be accepted since Nigeria is still a colony under the King, bringing diplomacy into the hierarchy of the church. These and more silent points caused the internal splintering of the organization, an issue, which was later, resolved in the court of law.

CAPTAIN ABIODUN AKINSOWON WAS THE FIRST TO GO AWAY FROM MOSES ORIMOLADE TUNOLASE

What was really the cause? There is nothing on this earth which is of the work of God or plan of God for salvation that Satan would not find a way to destroy. SATAN IS THE GREATEST FOE AGAINST THE CHRISTIANS AND IT WAS HE THAT WAS BEHIND THE WHOLE SCENARIOS. But Satan would not come personally, he had to make use of some personalities, see how he used Judas in John chapter 13:27. Read from verse 21 to 27. This 6 why one of those songs in our Hymnbook says:

1. Christian seek not yet repose
hear thy guardian Angel say
Thou art in the midst of foes
Watch and pray
Moses Orimolade.
2. Principalities and power
Mustering their unseen array
Wait for the unguarded hours
Watch and pray.
3. Gird thy heavenly armor on
Wear it even night and day

Ambushed lies the evil one
Watch and pray.

Satan has always been the root cause of our problems though often find fault with one another. You could see that after he had spoiled everything for Adam he (Adam) started telling God that it was the woman He put there with him that gave him of the fruit and he ate it (Gen. 3:12).

The beloved of God, when Satan got the opportunity after seeing that the door had been opened he entered with full force. The person that was so much loved by Baba Orimolade, his beloved daughter, Captain Abiodun Akinsowon was the first to draw her own People away from the Church. She did leave not willingly but she was written by our Father Moses Orimolade on the 8th of March, 1929 after considering all things for peace to form. her own church taking with her as many as are willing to follow and co-operate with her.

**THE FOLLOWING IS THE FULL CONTENT OF THE LETTER:
THE SOURCE OF THIS LETTER IS FROM THE NATIONAL ARCHIVES UNIVERSITY OF IBADAN.
IBADAN.**

NAI COMCOL FILE NO.785

**THE SACRED ORDER
THE CHERUBIM AND SERAPHIM**

1, Balogun Street, Lagos
8th of March, 1929

TO:

Miss Christianah Abiodun Akinsowon,
14 Market Street, Lagos,
Dear Miss Abiodun Akinsowon,

It is with greatest pain of mind that I write you this letter, but it is justice to my conscience and in the interest of the Sacred Order of Cherubim and Seraphim, so dear to my heart, I have no alternative but to address these few lines to you.

During the Month of June, 1925, and in consequence of the wonderful works which it has pleased God to use me to do evangelism in several parts of the cities and towns in Nigeria including Lagos which I have visited. (Mr. H.H. Moiyette has called me seven time) on the urgent solicitation of my then landlord, Mr. Momo Giwa and Mr. T. I. Kester, both of Agosofin Street to pray for you at Saba Court at a time when you were sick and in trance, and your condition was considered hopeless and thanks to God you recovered immediately after prayer.

As you were one of the first fruits of my labor in Lagos, I took a great interest in you, giving you a position of trust and honor as my child in the Sacred Order of the Cherubim and Seraphim which I sent you out to many countries several times with other people to evangelize on behalf of the Church.

Moses Orimolade - 4. 8450 song, Cue Oslal!

"As my Child, I have always accorded you all the dignity and respect due to you as my child and it

may be said to your crane and you have always obeyed my orders and been ligent abode that work until about a year ago, when I noticed that through the infuence of your guardians Mr. & Mrs. W.H. Molyette and their associates hare out the action in your head THAT WE BOTH ARE CO-FOUNDERS AND CO-RULERS OF THE CHURCH, you began to disobey my order and to disrespect and shamefully abuse in rude and indecent language those members of the Church whom I have selected as the praying Band and my advisers.

You took a great delight in showering insulting and abusive language on them even during your address at the meetings in the open air services. And through your influence and that of your guardians, a set of 12 sprang up like mushrooms, who assumed the role of absolute dictators to the whole order and me.

Backed by this set of 12 dictators, about two months ago, on account of a little heated discussion between us you threatened to rush upon me to commit suicide and in doing so you fell down and fainted necessitating 5 hours of fervent prayer on my part before your restoration to life. Within the space of about 10 days you fainted six times more. During your illness, your devoted 12 'dictators refused the assistance of admittance of the praying Band into your sick room. On one night at 1 p.m. I myself had to leave my premises helter-skelter in plain covering cloth, bare headed and bare footed. seek shelter with Mr. Davies, all these under the provoking threats of your set of 12.

At Ebute Metta, I suffered a lot of indignation in the hands of Your mother and your sell my clothes and bed were turned topsy-turvy and scattered about the street.

Last Sunday the 3 of March, although quite aware that Frank John as one of the 12 has been dismissed from the church you defiantly brought him in a car with you to attend the bible class in defience of my order. In your presence, he insulted and assaulted Mr. Davies, threw stone into his premises where I reside and used insolent and defiant language to me also. You also with your religion disposition insulted and abused Mr. Davies in such an obscene language that only the depraved pagan and and Mohammed would use. With that profane month, you had the audacity to lead the prayer, the open air service at Egerton Road that night, what a mockery? do not be deceive God is not mocked.

It has been rumored that you threatened that you would come, cause trouble and throw yourself on me, should any dispute o misunderstanding again arise between us.

I have seen that you are determined and have already began to have your ways in everything, dictating your wishes to me and not caring to know whether they are acceptable to me or not. I need not go on multiplying instances of your actions during the past few months tending to jeopardize the past happy relationship that once existed among us, suffice to say that after due consideration and prayer; I have come to the conclusion that, in order to prevent, breach of peace which you are daily contributing to- create, I can no longer allow that we continue together as before, as "Two master cannot operate a ship'

I am therefore 'asking you through this letter to form your own Church taking with you all the members as are willing to follow and cooperate with you. In this conclusion, I desire that Mr. & Mrs Molyette and those associated with you should join you. I have reported the matter to the Commissioner of Police as I have come to Lagos not to cause or create trouble nor do I wish to be drawn into conflict with the government for breach of peace.

With best wishes for your success, and thanking you for all that you have done in the past in the cause of the sacred order d Cherubim and Seraphim.

I remain Yours very sincerely
(Sgd) Moses Orimolade Tunolase
Alagh
Alias Baba Aladura

Certified True Copy

After Orimolade had written this letter to his daughter, there was no longer any alternative than captain Abiodum's final decision to part from the leader and form her own church which she rang, THE CHERUBIM AND SERAPHIM SOCIETY".

This was the beginning of the division among the Cherubim and Seraphim. After Moses Oriniolade had written this letter there was no longer any remedy. All efforts of the elders, Kings, and chiefs to settle

the whole matter proved abortive. In the near future I shall write more about different effort made to bring about "UNIFICATION".

Now let us examine again how the SECOND DIVISION WHICH BROUGHT THE BAND INTO THREE BRANCHES ROSE BEFORE THE DEATH OF MOSES ORIMOLADE. (FOR THE LETTER IN YORUBA SEE THE YORUBA EDITION OF THIS BOOK)

**THE SECOND GREAT STORM BLEW AGAINST THE CHURCH,
THE PRAYING BAND PULLED OUT FROM MOSES ORIMOLADE**

After Captain Abiodun and those who followed her had left, another stronger hurricane blew against the Holy Band. I had told you at first all what happened was caused by that great enemy SATAN.

In this second great storm, most of the members of the Praying Band were involved. These were the right hand men of Moses Orimolade, and the great pillars of the band. Among them were:

1. Elder E.A. Davies
2. Elder H.A. Philips
3. Elder J.A. Philips Major A.B. Lawrence
4. Elder C.B. Olumuyiwa
5. Elder J.A. Coker (Alias were Coker)
6. Elder Adebisi

Ha! My Christian brothers, if not the work of Satan, do you think a leader would like to miss his able lieutenants such as mentioned above? These were the pillars of the Church: among them were the best visioner, the best spiritualist, and the best preachers.

They were the Bible Teacher of that time, most of them are high educated, having every good position in the civil service. All these great, gift and privileges would all have been of very good use for the glory, and progress of the Church, but now Satan blocked them all.

pain, I want you to note this for sure that no disciples would like to miss their able leader, especially such as Moses Orimolade, who because of this Church, denied himself of all the enjoyment of this world and who had been leading them for the past four years in the face of all odds and storms of life, if Satan had not got the opportunity.

That great enemy, Satan and all his unseen hosts which the Bible described as principalities, powers, and rulers of the darkness of this world and spiritual wickedness in high places got their opportunity and entered into the Band with their full force and brought this second division into

the Band.

This second turbulent episode was more serious than the first. AH the elders that were mentioned above, who were members of the praying band pulled away from Moses Orimolade with a great number of members that was up to about four thousand (4,000).

(This is just a head count).

There were so many allegations and counter allegations-against one another which I am not prepared to so into now when I am quite sure that Satan, that rejected being, had seen the great glory of the Church and brought this disunity into it with all his forces.

But I praise the Lord that no matter how wise Satan may be HE IS NOTHING TO JESUS CHRIST, The Bible says that "All things work together for good To them that love God, to them Who are the called according to his purpose" (Roman 8:28)

THE GLORIOUS GOD USED THIS INSTRUMENT OF DISUNITY TO SPREAD THIS CHURCH OF CHERUBIM AND SERAPHIM AT A MORE TERRIFIC RATE TO ALL PARTS OF NIGERIA THAN ANY OF THE CHURCHES THAT HAD EXISTED BEFORE PRAISE THE LORD HALLELUYAH!

When these elders with all that followed them left in May of 1929, they gathered themselves together into the House of the leader Elder EA. Davies at, No. 1 Balogun Street Lagos. There they named their own branch."

"The Praying band of the Cherubim and Seraphim Society" according to the name "Praying Band" by which they were known before they left Moses Orimolade. It was this name that caused court action of 1930. You will read of this later.

One Elder, Thomas Adebayo an eyewitness whom we used to call Baba Iludun (Father from Iludun) said that the number of them that was left with Orimolade was not more than fifty-two, both men and women. He said further that Orimolade asked from them if they were also ready to go, but he said they answered that they had now here to go, then he blessed them and said, "THE POWER OF HELL SHALL NOT PREVAIL OVER YOU" and they all responded with "AMEN".

Some of the elder that were now left with Orimolade were:

1. Elder J.O. Coker
2. Elder Abraham Onanuga
3. Elder Peter Omojola (Orimolade's elder brother)
4. Elder E.O. Bada
5. Elder O. Olugbusi
6. Elder Gabriel Ogunyadi
7. Elder S.W.G. Botchway
8. Elder Thomas Adebayo

And many others we could not have their names. Out of the women elders that were left were:

1. Mrs. Jennie Winful
2. Mrs. Sabainah A. Roberts
3. Mrs. M.I. Adeoye Mrs. Sarah Johnson
4. Mrs. Rachel A. Johnson
5. Madam Elizabeth Olayinka King-(Layinka Ijesa)
6. Mrs. A. Bickersteth

How this small number with Orimolade grew into a very large fold within one year is

another great miracles, we shall read of this later That was how that great renowned Church whose fame ha spread far and wide in Lagos and lynsertands became disunited and split into three factions in Lagos in 1929.

1. One faction was led by Moses Orimolade
2. Another faction was led by Captain Abiodun Akinsowon
3. The third faction was led by Elder EA. Davies The names of each of these factions shall be discussed later.

ORIMOLADE LEFT ITA BALOGUN STREET FOR OFIN CANAL STREET

During this crisis, Orimolade was living at No. I Balogun Street which was the house of Mr. E.A. Davies and he thought that his life would be in danger if he still continued to live in that house. He authorized that should he be found in another place to live. The Elders secured a place for him at Ofin Canal in the house of Elder Botchway, a Ghanaian. At about 5a.m. on one morning, Orimolade invited those who were near him and said, "In the Name of the Father and of the Son and of the Holy Ghost, Amen. Then with backward movement, he went out of the house.Why he moved in this way to go out nobody understood him. Thus he moved to No. 28 Canal Street But we did not know the real date he moved from No. I Balogun Street but it was when the crisis was at its peak.

When Orimolade heard that these people were making an effort to report him to the government, Orimolade himself went and see the Administrator of Lagos Colony on the 17* of May, 1929.You would read later in this book about the discussion between the Administrator of Lagos Colony and Moses Orimolade as reported by Mr. J.O.Tubi; Secretary to the Administrator on the 22/5/29.

In the report, the Administrator explained to Orimolade that he would not take any action on any thing written in the newspaper about anybody without hearing from the person concerned and for this he was happy to see Orimolade and to hear about his good work He assured him of his support. With this joyful reply from the Administrator Orimolade returned to his house le was this reply that was put into writing and sent to him.

ORIMOLADE HAD A MEETING WITH THE ADMINISTRATOR OF LAGOS COLONY ON THE 17th OF MAY, 1929

By this time, all sorts of reports about Orimolade were published by enemies in newspaper in Lagos in order that the government could be instigated against him to suppress his Band. This urged Moses Orimolade to go and have a discussion with the Administrator of Lagos Colony, who was then a white man. He did this to explain all things to him and to make himself known to the administrator.

THE DISCUSSION OF MOSES ORIMOLADE WITH THE ADMINISTRATOR OF LAGOS COLONY AS RECORDED BY HIS SECRETARY J.O. TUBI

At the interview which the Administrator granted Moses Orimolade, alias Baba Aladura on 17th of May, 1929, Moses Orimolade said he had come to pay his respect to the Administrator and to know him. He said the Cherubim and Seraphim Church was founded at Agosofin Street, Lagos in 1925. He spoke of how he cured many diseases by means of Prayer and that many juju men had surrendered their jujus to be destroyed by him that he preached to people not to steal. He said

he wanted the Honorable, the Administrator of the Colony to know him in person. That in consequence of his good work he had incurred the displeasure of many evil doers who might write damaging articles in relation to himself in Lagos paper, that the Honorable the Administrator should take no notice of such articles without hearing his own side.

The honorable, the Administrator replied that he was glad to see him and to hear of his good work. He (H.A.C) said he was not in the habit of believing what was published against anybody in newspaper until he has heard the other side: that he hoped Orimolade's influence Will have a good effect on the thieving habit of the youths of Lagos, not those who burgled house at night but those Who had betrayed their trust by using moneys advanced to them by their employers for trading purposes.

MOSES ORIMOLADE MOVED TO 42, DADDY ALAJA STREET LAGOS

When the members with Orimolade started increasing after the crisis, the Ofin canal house was becoming too small for the growing numbers. They had to look for another more spacious building and so They found one at No. 42 Daddy Alaja Street.

Let me explain something significant here about the miraculous growth of the Orimolade's faction to its pre-crisis status, When the factions broke away it was as if 90% went off leaving only 10% with Orimolade. But before a year or two the ten percent (10%) left with Orimolade had grown to 90% and that of 90% had diminished to a state of 10%. New members were added daily and many of those deceived off had now seen their mistakes and they quickly returned to Orimolade, but the recognized and prominent ones could not.

IT WAS AT THIS DADDY ALAJA STREET THAT ORIMOLADE REGISTERED HIS OWN FACTION OF THE CHURCH AND HE CALLED ITS NAME "THE ETERNAL SACRED ORDER OF THE CHERUBIMAND SERAPHIM"

CHAPTER 13

MOSES ORIMOLADE REGISTERED HIS FACTION OF THE CHURCH

As registration and drawing up of a constitution for the Church was alleged to be one of the main causes of the second crisis, Orimolade was at this point very careful in selecting people to do this great work.

It was at his new residence, Daddy Alaja Street, that he told his new committee or Board members to look for someone who would help them in the registration.

woman called Sierra Johnson, living at Seriton Street, was the one who told Moses Orimolade that she could get somebody to help them. She found them a lawyer named "KING PAUL" The man was invited by Orimolade and was told all things needed. He went and prepared the constitution. I am sure it was after due interpretation into Yoruba language that he proceeded with the registration. **THUS ON THE 14TM M OF FEBRUARY, 1930 MOSES ORIMOLADE REGISTERED THE CHURCH AS, "THE ETERNAL SACRED ORDER OF CHERUBIM AND SERAPHIM CO. LTD". NO. 316 NIGERIA REGISTRY OF COMPANIES.**

**THE COMPANIES ORDINANCE, 1922 CAP 138
ASSOCIATION LIMITED BY GUARANTEE.
MEMORANDUM
AND
ARTICLES OF ASSOCIATION
OF
THE ETERNAL SACRED ORDER
OF THE
CHERUBIM AND SERAPHIM.**

(FOUNDED BY MOSES BE 192A DE TUNOLASE NOVEMBER 1925)

NO.316

NIGERIA.

Certificate of Incorporation

I hereby certify that THE ETERNAL SACRED ORDER OF THE CHERUBIM AND SERAPHIM is this day incorporated under the Companies ordinance. 1929. (Cap. 138) and that the Company is **LIMITED by guarantee.**

Given under my hand at Lagos this Fourteenth day of February;
One Thousand Nine Hundred and Thirty.

**CHARLES A. GORDON
Registrar of Companies**

Fees and deed stamps: € 3:0:0

Stamp Duty on capital: £20:0:0

NO.316

NIGERIA.

CERTIFICATE

Under the Companies Ordinance, (Cap. 138.) that a company is entitled to commence business.

I hereby certify that THE ETERNAL SACRED ORDER OF THE CHERUBIM AND SERAPHIM which is incorporated under the Companies Ordinance (Cap. 138.) on the fourteenth day of February,

1930 and which has this day filed as statutory declaration in the prescribed form that the conditions of the said Ordinance have been complied with, is entitled to commence business,

Given under my hand at Lagos: this Fourteenth day of February.

One thousand nine hundred and thirty.

CHARLES A. GORDON

Register of companies.

**THE ETERNAL SACRED ORDER OF CHERUBIM AND SERAPHIM (FOUNDED BY MOSES
ORIMOLADE TUNOLASE NOVEMBER 1925)**

MEMORANDUM OF ASSOCIATION

1st The name of the Association or order is "The eternal Sacred Order of the Cherubim and Seraphim". 2nd - The object for which the Association or Church is established are, "To evangelize and to arouse the Africans in Nigeria in particular and the whole world in general to the practice of spiritual Christian life and of those sublime principles of Christian charity and faith as taught by Christ Himself. 3rd The liability of the members is limited. 4th -Every member of the Association or Church undertakes to contribute to the assets of the Association or Church in the event of its being wound up while he or she is a member, or within one year afterwards for the payment of the debts and liabilities of the Association or Church contracted before he or she ceases to be a member, and the costs charges, and expenses of winding up: and for the adjustment of the rights of the contributors among themselves such amount as may be required not exceeding TEN Pounds.

THE TRUSTEES

We the several persons whose names and addresses are subscribed are desirous of being formed into an Association of Order in pursuance of this memorandum of Association. Names, Addresses and Description of Subscribers:

1. Moses Orimolade 42,Daddy Alaja Street, Lagos
2. Peter Omojola 42 Daddy Alaja Street, Lagos
3. E. O. Bada - 160, Cemetery Street, Ebute Metta, Lagos
4. Isaac Adebulewo - Olushi Street Lagos
5. N.B.Seton (Clerk.)
6. Gabriel Ade Ogunyadi Great Bridge Street, Lagos. (Carpenter.)
7. Sabina A. Roberts Offin Road, Lagos (Trader)

8. O. Coker 15, Glover Street, Ebute-Metta (Clerk)
9. Samuel Amodu Strachan Street, Ebute-Metta, Lagos
10. Sarah A. Johnson 86, Strachan Street, Ebute-Metta, Lagos
11. Rachael C. Johnson 86 Strachan Street Ebute-Metta, Lagos
12. Jennie C. Winful Koseh Street Lagos
13. Edward Ade Johnson Ibadan Street Ebute-Metta (Clerk)
14. G. O. Fakoleti Tailor, Alagbado, Nigeria.

Dated this first day of February, 1930.

Certified that the forgoing has been read over and explained by H. King Language to the Subscribers thereto

Registration Sanctioned (Section I 1)(4) Cap 138
(Laws) J.C. Howard Ag: Attorney General
12 of February, 1930.

When each of them appeared to Fully understand the same before Putting their signature or mark in my Presence

Witness: H. KING PAUL

ADDRESS: 9, Ondo Street, Ebute Metta.

THE ETERNAL SACRED ORDER OF THE CHERUBIM AND SERAPHIM.
(FOUNDED BY MOSES ORIMOLADE TUNOLASE NOVEMBER 1925)

ARTICLES OF ASSOCIATION NUMBER OF MEMBERS

1. The Association of Order for the purpose of registration, declared to consist of an unlimited number of member, divided into two main subordinate sections known as (a) The Cherubim and (b) The Seraphim.

DEFINITION OF MEMBERS

2. Every person shall be deemed to have agreed to become a member of the Association of Order who caused his or her name to be enrolled on the Roll of Members kept by either of the two sections for the purpose and shall have promised to abide by the rules and regulations herein prescribed.

ELIGIBILITY FOR MEMBERSHIP

3. Any penitent sinner whether Christians, Mohammedan or Pagan who acknowledge his or her sins and accept the doctrine of Salvation through Our Lord and Savior Jesus Christ, purposing to live a new and holy life, is eligible for membership, and shall, if still a member on his or her death be entitled to the funeral rites of the Order.

DESIGNATION AND OBJECT

4. The Order shall be known as and designated THE ETERNAL SACRED ORDER OF THE CHERUBIM AND SERAPHIM and is a religious Christian Association founded in November in the year of our Lord one thousand nine hundred and twenty* five by Moses Orimolade Tunolase by inspiration of the Holy Spirit, The object of which is to evangelize and to arouse die African in

Nigeria in particular and the whole world in Bunerlato the practice of a Spiritual Christian life and of those Christ principles of Christian Charity and Faith as taught by Christ Himself

ENTRANCE FEES

5. No entrance Fee shall be payable on admission into th membership of the Order.

MONTHLY CONTRIBUTIONS

6. Every member of the Order shall pay into funds of the Order of monthly subscription of not than One Shilling, provided that indigent INVALID OR POOR AND SICK MEMBERS MAY, WITH THE APPROVAL of the Baba Aladura, be exempted from payment of any part thereof or the whole for and period of time. All profits (if any) and other income shall be applied to promoting the object of the Order and no dividends shall under any circumstance be paid to any member.

PAYMENT OF STIPEND

7. Stipend or an allowance may be paid from the funds of the Order to any member who shall have devoted his time and energy to the service pf the Order and thereby has been precluded from work at such rate and for such period as shall be decided upon.

VOLUNTARY CONTRIBUTIONS

8. The Order may cater for members ONLY from voluntary contributions for a specific purpose of definite object not outside the original object of the Order.

PATRON SAINT

9. The Patron Saint of the Church is Archangel Michael.

DOCTRINE

10. The Order holds unshaken faith in the Holy Bible as the Word of God and in Salvation through Jesus Christ, and in the Trinity in Unity, the use of incense, purification by prayer and fasting and the resurrection of the dead. Its first and primary work is that of prayer and the preaching of the Gospel. It believes in the curative effect of Prayer for all afflictions, Spiritual and temporal, but condemns and abhors the use of charms or fetish, witchcraft or sorcery of any kind and all heathendr sacrifice, and practice. It is not adverse the judicious use. curative herbs, the engagement of qualfed medic practitioners or doctors or the use of patent medicines of other drugs. It endorses and does practice the sanctification of water by prayer and the effect of such consecrated or Holy Water for every purpose.

MANAGEMENT

11. The Order being spiritual governed through the Founder Moses Orimolade Tunolase, he for the time being and until his death or unless he shall depute his authority to a deputy appointed by him or until a successor shall be appointed as hereinafter provided for shall have full power of control, management and direction in all matters. He shall be officially known as "Baba Aladura" (Praying Father) or 'Alagba' (Elder) and may use such robes of his high office as to him shall seem fit on any occasion. He shall have power to appoint a deputy should he so desire. The Secretary to the Order of any other officer or officers necessary, initiate any project or undertakings for the

progress of the Order induct, admit, suspend, dismiss or readmit to membership. Any member who shall be dismissed or suspended or who for any cause of causes whatsoever shall have ceased to be a member, shall forfeit all privileges enjoyed by him or her as a member and shall have no claims whatsoever on the Order.

ADVISORY BOARD

12. The Baba Aladura shall be assisted in the control and management of the Order by an Advisory Board consisting of the members who subscribed their names to the Memorandum of Association for registration purposes but their number may be added to by Baba Aladura at any time:

The function of the Board however shall be of an advisor nature only and the Baba Aladura's decision in all matters shall be final. In the case of a successor not being nominated by him and the office of Baba Aladura becomes vacant from any cause or causes, the Advisory Board shall have full power of control and management until such time as a successor shall be appointed and inducted. The successor appointed shall be officially known as "Alagaba" and he shall on induction assume all powers control formerly exercised by his predecessor.

During an interregnum the decision of the Advisory Board shall be final and the proceedings of the Board from time to time shall be recorded in a Minute Book kept for the purpose by the Secretary.

PARAPHERNALIA

13. The robes and other paraphernalia of the Order shall be worn only on such occasions as the Baba Aladura shall decide or direct, and the use of Banner or banners Canopy or large Umbrella of office by the Baba Aladura and his successor in office is permissible. Also the organization of an orchestra or band and their use at such times as the Baba Aladura shall on no account, wear or otherwise make public the robes or other paraphernalia of the Order.

MEETINGS

14. There shall be three permanent fixtures weekly for meeting as follows:

- I. SUNDAY EVENING. Open-air services at such center as shall be chosen.
- II. WEDNESDAY EVENING. General meeting of the Order Exhortation: Prayer and Praise.
- III. THURSDAY EVENING. Special Meeting of Prayer for progress and welfare of the country and for peace and prosperity to the British Empire as a whole.

Prayer for His Majesty: the King and members of the Royal Family, Governors and Native Rulers.

It shall be competent for the Baba Aladura to summon a meeting of either the Advisory Board or General or Special Meeting of the Order at any time.

MARRIAGE

15. The Order enjoins purity of life and high morals. It admits the sanctity of marriage under the rituals of the various denominations (Christian) and prescribes its own rites of marriage contract.

BAPTISM

16. The Order recognizes all baptisms by a Christian Church or denomination, but condemns all heathenish ritual and practices for the Christening of a child. The Order prescribes its own

Christening rite and discourages the adoption of names not unconnected with fetish or paganism, i.e. such names as Ogun, Ojo, Ifa, etc.

ACQUISITION OF PROPERTY

17. The Order may acquire rights of property either for religious worship, school, meeting hall or any other lawful purposes. In any such acquisition the title shall be vested in the Order and the Deeds of Title shall be deposited with the Baba Aladura or Alagba as the case may be. Such property shall not be mortgage sold or otherwise disposed off on any account unless with the consent of the Baba Aladura or Alagba as the case may be and the unanimous vote of the Advisory Board.

LITIGATION

18. The Order discourages the institution of processes or action of court by a member against a member and recommends amicable settlement of all difference, misconduct misunderstanding, unpleasantness or offences through" investigation by chumpala Alacura or by such person of persons being member or members of the dude as he shall depute. Should it at any time be necessary for the Order to be represented in Court the Order may engage voices of a Solicitor and Counsel and shall depute the Secretary or other accredited member or members to attend court. The Secretary or any member or members so deputed shall in no way be personally for anything arising out of the case.

OTHER SOCIETY

19. All subsidiary societies such as the Praying Band, C&S of the holding of the Order shall be under the control and direction of the Baba Aladura whose decision in all matters affecting their management, control and working shall be final.

Likewise all branches of the Order wherever situated in Nigeria shall hold allegiance to the Baba Aladura and the parent Order and no organization of different holding in Nigeria shall adopt the name THE ETERNAL SACRED ORDER OF THE CHERUBIM AND SERAPHIM.

CUSTODY OF MONEY AND WITHDRAWALS

20. All money belonging to the Order shall be deposited in the name of the Order in a bank approved by the Baba Aladura and the Advisory Board. Checks and Orders for withdrawals shall be signed by the Secretary and counter-signed by a member of the Advisory Board deputed by the Advisory Board to do so.

BEHAVIOUR

21. The Order expect every member to peacefully conduct his or herself as law-abiding citizens to be concerned in no seditious, riotous or other illegal acts, but to reverently submit and uphold lawfully constituted law and authority. To honor and obey the King and all who are put in authority by and under him. To help the sick, the poor and the needy, and to relieve suffering humanity in all honorable ways with steadfast faith in the Good Providence of God and a sure hope of the reward promised to all good and faithful servants, in the Name of the Father; the Son, and the Holy Spirit. Amen.

NAMES, ADDRESSES AND DESCRIPTIONS OF SUBSCRIBERS

1. Moses Orimolade: 42, daddy Alaja Street, Lagos
2. Peter Omojola: 42, Daddy Alaja Street, Lagos
3. E.O. Bada: 1 60, Cemetery Street, Ebute-Metta
4. Isaac Adebulewo: Olushi Street, Lagos (Clerk)
5. N.B. Seton: Ibadan Street, Ebute-Metta (Clerk)
6. Gabriel Ade Ogunyadi: Great Bridge Street, Lagos
7. Carpenter Sabina A. Robert: Ofin Road, Lagos (Trader)
8. J.O. Coker: 15 Glover Street, Ebute-Metta (Clerk)
9. Samuel A. Johnson: Strachan Street, Ebute-Metta
10. Sarah A. Johnson: 86 Strachan Street, Ebute-Metta
11. Rachael C. Johnson: 86 Strachan Street, Ebute-Metta
12. Jennie C. Winful: Kosen Street, Lagos
13. Edward Ade. Johnson: Ibadan Street, Ebute-Metta (Clerk)
14. G.O. Fakoleti: Alagbado, Nigeria (Tailor)

DATED THE FIRST OF FEBRUARY 1930

Certified that the foregoing has been read over and explained by H. King Paul of 9, Ondo Street. Ebute-Metta, in Yoruba Language to the subscribers thereto. When each of them appeared, to fully understand the same before putting their signature or mark in my presence:

Witness:

H. KING PAUL

ADDRESS:

9, Ondo Street, Ebute-Metta

We heard from the eyewitnesses that Orimolade warned them with oath that not the should take away from this constitution but as people are becoming more civilized and church is expanding, if there is anything that can bring progress to the church in body and in spirit, we can add to it.

CHAPTER 14

THOSE WHO SUCCEEDED WENT TO REGISTER THEIR FACTIONS

When it was exactly fourteen days after Orimolade's constitution and registration was out, that was on the 25th of February, 1930, the dissident group went to register theirs and gave it the name: THE PRAYING BAND OF THE SACRED ORDER OF CHERUBIM AND SERAPHIM. They were No. 317 in the Registry Book (Remember Orimolade's was No.316). Four of their Trustees were:

1. Ezekiel Akindele Davies
2. Hezekiah A. Philips Abiodun B.
3. Lawrence Claudius B. Olumuyiwa

Their Leader was E. A. Davies. These are known as the ITA BALOGUN BRANCH CAPTAIN ABIODUN AKINSOWON ALSO WENT TO REGISTER HER OWN FACTION

When Abiodun Akinsowon who had gone away since March 1929 saw what others did, she also went to register her own faction and gave it the name: "CHERUBIM AND SERAPHIM SOCIETY". Her faction was No. 318 in the Registry book and she became the head and founder. This was the beginning of the division among the Cherubim and Seraphim organization in Lagos, which continued until today.

THE ITA BALOGUN FACTION WAS TAKEN TO COURT IN DECEMBER, 1930 BECAUSE OF THEIR NAME

When the condition of the three branches was like this;

When Orimolade's followers realized that these people had words "Praying Band of C8S" as their name they had to take the matter to court that these people should not call themselves Praying, Band o Cherubim and Seraphim. The case was heard at the Supreme Com of Nigeria in the Western Divisional Court on 15th of December.

Under the Chairmanship of Justice Alfred Fredrick Clarence Webber After the Chief Justice had heard the argument of each party or their representative, the Chief justice gave the judgment. as stated below on the 15" of December, 1930:

In the Supreme Court of Nigeria In the Western Divisional Court Monday, the 15" Day of December, 1930

Before His Honorable

Alfred Fredrick Clarence Webber, Judge

SUIT NO. 151 OF 1930

MOSES ORIMOLADE TUNOLASE FOUNDER AND REPRESENTATIVES OF THE ETERNAL SACRED ORDER OF THE CHERUBIM AND SERAPHIM LIMITED PLAINTIFF.

EZEKIEL AKINDELE DAVIES, HEZEKIAH A. PHILIPS, ABIODUN B. LAWRENCE, AND CLAUDIO B. OLUMUYIWAS AND THE PRAYING BAND OF THE SACRED ORDER OF CHERUBIM AND SERAPHIM DEFENDANTS THE JUDGEMENT

The Plaintiff as Founder and Representative of the Eternal Sacred Order of the Cherubim and Seraphim Limited seeks for y order expunging the name of the Defendants Association from the Companies Register of Nigeria as the namasts nearly resembling the rain under which Plaintiffs association is registered under the Ordinance as to be likely or calculated oregoceive and for 1 injunction car so be likely on anculated to decent her religion of the less under the name of "The

Praying Band or the Sacred Sode theme Cherubim and Seraphim?. Or ing Band of the Sney or am there are or is functioning or car yin tho belief char con covies But or no dranentioning or carrying on such religious george. Companies Ordinance of Nigeria, or that their religious activities are identical or in any way connected with the name, "The Praying Band of the Sacred Society of the Cherubim and Seraphim" of the plaintiff from issuing or publishing or causing to be issued or published any letter, notice, circular or advertisement likely or calculated to deceive and, lead to any such belief and such further Order or relief as the Justice of the case mat require.

The fact as disclosed in Plaintiffs Statement of Claims paragraphs 1,2,3,4, and 7 are either proved or admitted but the Defendants deny, that they are bound by section 19 of any Section of the Articles of Association of the Eternal Sacred Order of the Cherubim and Seraphim Limited and they deny the allegation in paragraphs 6,8,9, and 10 of the Statement of Claim.

In his Statement of Claim, the Plaintiff complaints that the Registered name of the Defendant's Society is registered as to calculated to deceive and to confuse and in paragraph 10, he says that the Defendants' registered name is not distinctive having regard to local condition.

An Association of a Religious nature was conceived by the Plaintiff and other including all the Defendant about five years ago in. framing its Constitution that the title of the Sacred Order of the Cherubim and Seraphim was adopted; the principles were declared as well as its aims and objects. Every believer in God in Accordance with Christian Teaching is eligible, provided he agreed to obey the laws and regulations of the Order and was free, there was to be a Special Praying Band in connection with the Order, with by-laws and regulations for its Guidance.

This document known as the Constitution of the Sacred Order of the Cherubim and Seraphim was issued under the hands of the Plaintiffs who called himself the Alagba and the Defendant who Called THEMSELVESTHE EXECUTIVE COMMITTEE. According to the evidence, the Order given in numbers and branches spread all over Nigeria. The majority of the members principally the non-educated referred to the society as "CHERUBIM AND SERAPHIM"

Orimolode - & Stalad Amoup Via casue

In 1929 the Executive committee of the Praying, Band of the Order in a long MEMORANDUM explaining the reasons intimated Or the "Alagba" that they had rejeeted him as " lead of the Orders from 26% of April. Nothing further appears do have happened until he It of February, 1930, when this name "Society" became registered under the Company Ordinance, as the "Eternal Sacred of the Cherubim and Seraphim".

This action had now resulted. All the authorities quoted have reference to business names, but the main principle applied in the case of Association formed for promoting Art, Science, Religion, Charity or any other useful Objects. In choosing for a company promotion must use care to avoid adopting a name which is too like that of another company, and if the similarity is such as to cause deception and confusion, the court will protect the right of the first, and restrain others from adopting similar name.

The question before me is, a simple one. Does the title of the Defendants' Society so resemble that of the Plaintiffs' as to be calculated to deceive and confuse? I am of the opinion that, having regard to all surrounding circumstances and local conditions, it does and that the defendant should be restrained in terms of the writ.

The catchwords "CHERUBIM AND SERAPHIM" are the title by which this Society is known its

native members. THIS CHERUBIM AND SERAPHIM HAS ITS PARTICULAR PRAYING BAND AND BIBLE CLASSES.

How can it possibly be said that there is dissimilarity in two?

The one is the "Sacred Order of the Cherubim and Seraphim which has its Praying Band" and the other is the "Praying Band of the Sacred! Society of the Cherubim and Seraphim, It is to me from the correspondence and the tone of the Defendants Memorandum that

'croon as they heard that Plaintiffs Society, the name of which was 50 they known to them was registered under the companies Ordinance they promptly followed suit.

Using the name of the Cherubim and Seraphim and cling de then by the Parent Associates BAND* he vary description: names, if not designedly, at any rate well calculated to deceive, annoy and confuse. There will be an INJUNCTION AGAINST THE DEFENDANTS IN terms of the write and Defendants are to pay twenty Guineas cost. £21:0:0.

(Sgd.) A.F.C.WEBBER

JUDGE

Certified the copy (Sed.) J.H. Smith

Senior Registrar, 10/6D.

R.No. B 19037 of 16/12/30

Ilearnt an appeal was made but I have no record of the judgement.

(Sgd.) S.O.k.

THE JUDGEMENT IN WHICH CAPTAIN ABIODUN AKINSOWON WAS REFUSED CERTIFICATE OF INCORPORATION

In the year 1960, Captain Abiodun wrote to the Federal Minister of Internal Affairs to give her Church the Certificate of Incorporation, the Minister replied her on May 6th, 1960, that he could not, because that of Orimolade had been registered and incorporated.

On June 18", 1960 Captain Abiodun and her lawyer wrote again to the Minister appealing to him to look into their matter and give her Church Certificate of incorporation. But the Minister replied her on September 22, 1960, that she should not forget what he told her in his first letter that The Eternal Sacred Order of Cherubim and Seraphim of Moses Orimolade had been incorporated and Certificate of incorporation given to him also.

Two people cannot be incorporated under the dame name, the only alternative was for Captain Abiodun to adopt name her Church.

On October 22, 1960 after Nigeria had got her independence Captain Abiodun sued die Minister to the Court asking the court to compel him to grant her the Certificate of Incorporation. But the judge passed the judgment against her saying he supported the refusal of the Minister not to grant her the Certificate of Incorporation.

want you to read this judgment line by line and word by word and see how the Chief Justice Clement De Lestang gave his ruling on December 12', 1960.

THE JUDGEMENT IN THE HIGH COURT OF LAGOS HOLDEN AT LAGOS, NIGERIA ON MONDAY THE TWELVETH DAY OF DECEMBER 1960 BEFORE THE HONORABLE SIR CLEMENT DE LESTANG CHIEF JUSTICE

SUIT NO. M/178/60

IN THE MATTER OF AN APPLICATION FOR AN ORDER OR MANDAMUS AND

INTHE MATTER OF THE PROVISIONS OF SECTION 2(2).

OF THE LAND (PERPETUAL SUCCESSION) ORDINANCE

CAP.98 EX PERTE: THE CHERUBIM AND SERAPHIM SOCIETY.

JUDGEMENT

On the 24" of October, 1960, the Cherubim and Seraphim herein after referred to as the applicants, were granted leave to apply for an order of Mandamus directed to the Minister of Lagos Affairs requiring him to exercise his discretion conferred upon him section 2(2) of the Land (Perpetual Succession) Ordinance and Particular to hear and determine the applicants application for Certificate of Incorporation there under according to law.

The facts giving rise to this application according to In dispute. 1925. THE ETERNAL SACRED ORDER OF THE CHERUBIM AND SERAPHIM was founded. In 1930 the order split into two factions.

One faction retained the original name of the Order and the other adopted the name of the CHERUBIM AND SERAPHIM SOCIETY, Both societies are none trading and non Profit-making and are registered as such under the COMPANIES ORDINANCE. It would appear that THE ETERNAL SACRED ORDER OF THE CHERUBIM AND SERAPHIM SOCIETY WAS ALSO incorporated under the land (Perpetual Succession) Ordinance but the date of that registration is not in evidence, nor is it indeed relevant in these proceedings. Suffice it to say that subsequent to that date the applicant applied to the minister of Lagos affairs for certificate of Registration of their trustees as a body corporate under the ordinance. On the 6" of May 1960, the Minister replied as follows:

"I have the honor to refer to your application and to inform you that the name of your body is liable to be confused with that of the ETERNAL SACRED ORDER OF THE CHERUBIM AND SERAPHIM, a body which is already incorporated under the Ordinance.

In the circumstances, I am directed to say that your application cannot be registered unless and until the body adopts a name which is not capable of being confused with THE ETERNAL SACRED ORDER OF THE CHERUBIM AND SERAPHIM"

On the 18" of June, 1960, the applicants wrote to the minister again requesting a review of his decision but the Minister by his letter of the 22" of September maintained his original decision. Where upon the 22" of October the applicants filed an application for leave to apply for an Order of Mandamus; which as I have said before was granted. The Order is sought on several grounds which may be summarized thus: THAT THE MINISTER FAILED TO EXERCISE THE DISCRETION VESTED IN HIM BY SECTION 2(2) OF THE LAND (PERPETUAL SUCCESSION) ORDINANCE. Section 2(1) of the Ordinance provides for application for registration by societies like the applicants section 2(2) then provides that: "If the Minister, having regard to the extent, nature, and objects and other circumstances of such community body or expedient, he may grant such Certificate accordingly. Subject to such conditions or directions generally as he shall think fit to insert in such certificate, and particularly relating to the qualifications and number of the trustees, their tenure and avoidance of office, the mode of appointing new trustees, the custody and use of the common seal, the amount of land which such trustees may hold, and the purpose for which such land may be held and used" Mr. Ajayi, for the applicants, concedes that the section confers a discretion on the Minister to grant or refuse an application but he contends that it also imposes a duty on him to hear and to consider the application, which he says the Minister has not done in the present case because he was allowed his mind to be influenced by irrelevant

consideration, namely THE SIMILARITY OF THE NAME OF THE APPLICANTS AND THE ETERNAL SACRED ORDER OF THE CHERUBIM AND SERAPHIM SOCIETY and the likelihood of confusions.

He contends further that the section prescribes the matters which the Minister may consider and that these do not include the name of the body or association seeking incorporation. Mr. Ajayi further contends that the Court can compel the Minister not merely to hear and determine the application but also to issue a certificate forthwith because, since the only objection to the incorporation is bad, the Minister must inevitably grant the application.

Mr. Okuribido for the Minister concedes that there is a duty on the (Minister to hear and determine the application. He contends, however, that the Minister has a discretion whether to grant or refuse the application. He contends also that THE MINISTER HAS EXERCISED HIS DISCRETION which, he says, is similar to the discretion conferred by the CHURCH'S DISCIPLINARY ACT upon the BISHOP OF OXFORD IN JULIUS VERSUS THE BISHOP OF OXFORD 1880 5A.C. 214 AND THE COURT CANNOT INTERFEREWITH IT BY MANDAMUS.

In Julius' case, their Lordship after constructing the statue came to the conclusion that it conferred upon the Bishop complete discretion the 0900 507 decide to Tastieed upon Eston. Now it is well settled that WHEN A STATUE CONFERS A DISCRETION TO DO OR NOT TO DO A PARTICULAR THING THE COURT WILL NOT BY MANDAMUS DICTATE THAT IT BE DONE, AND PROVIDED THAT THE DISCRETION HAS BEEN EXERCISED BONA RIDE AND UPON RELEVANT MATERIAL WILL NOT INTERFERE BY MANDAMUS TO CORRECT AN ERROR EITHER OF LAW OR ACT.

In the determination of the subordinate tribunal because the Court in determining whether or Mandamus should issue, is not exercising appellate/power. Rex Vs. MORMOUTHSHIRE JUSTICE EX PARTE MACIVER 1913 109 L.T. 788. But (Assuming that the Minister has not already heard or determine according to law) THE COURT CAN SECURE BY MANDAMUS THAT THE MINISTER EXERCISED HIS DISCRETION UPON RELEVANT MATERIALS AND WITHOUT ALLOWING HIS MIND TO BE INFLUENCED BY EXTRANEOUS CONSIDERATIONS. I do not think that anything in Julie's case detracts from the now well-established rule that WHERE IT IS SHOWN THAT THE SUBORDINATE TRIBUNAL HAS IN EXERCISING ITS DISCRETION, TAKEN EXTRANEOUS MATTERS INTO CONSIDERATION; THE COURT MAY ISSUE A MANDAMUS TO HEAR AND DETERMINE ACCORDING TO LAW REX VS. L.C.C. 1915 2K.B 466 at page 475. THE QUEEN VS. THE VESTRY OF St. PANCRAS 1890 24 Q.E.D. 371, that being so, the principal question for decision here is WHETHER THE MINISTER HAS TAKEN EXTRANEOUS MATTERS INTO CONSIDERATION.

This is a short but by no means easy question to decide. Mr. Ajayi strenuously argued that since the law will not grant the exclusive use of a name of a non-trader, the name of the applicant is irrelevant and cannot be considered at all by the Minister: I am unable to agree with this argument for two reasons: Firstly, because, as I shall show presently, there is nothing in the Section to exclude consideration of the name and IT WOULD IN MY VIEW BE WRONG FOR THE MINISTER TO ADMIT BODIES OR ASSOCIATIONS OF IDENTICAL NAMES TO BE INCORPORATED AS THIS COULD OBVIOUSLY LEAD TO CONFUSION. It thus became a matter of degree as to when SIMILARITIES OF NAMES ARE LIKELY TO LEAD TO CONFUSION OR NOT and this is a matter clearly within the absolute discretion of the Minister OVER WHICH THIS COURT HAS NO CONTROL THOSE MATTERS ARE SET OUT IN THE SECTION AS "THE EXTENT, NATURE, OBJECTS AND OTHER CONSIDERATION OF SUCH COMMON VARIOUS ASSOCIATION OF PERSONS: Imp view the words "AND OTHER CONSIDERATION" ARE WIDE ENOUGH TO INCLUDE THE NAME OF THE ASSOCIATION, ETC.

Moreover, it will be seen from the schedule of THE ORDINANCE that one of the particulars which must be included in the application for a certificate is "THE PROPOSED TITLE OR THE TITLE OF THE CORPORATE BODY" thus showing already that the name of the Association is a relevant consideration.

IF FOLLOWS THAT THE MINISTER HAS, IN MY VIEW, EXERCISED HIS DISCRETION and as Lord Cairine said in Julius's case this Court has no "ANY OCCASION OR INDEED ANY RIGHT TO EXAMINE INTO THE MANNER IN WHICH OR THE PRINCIPLES UPON WHICH, THAT DISCRETION HAS BEEN EXERCISED.

Had I taken the opposite view and held that the Minister had not exercised his discretion at all I would not have ordered him to grant a Certificate BUT ONLY TO HEAR AND DETERMINE THE APPLICATION ACCORDING TO LAW BECAUSE THE SECTION EMPOWERS THE MINISTERS TO IMPOSE CONDITIONS AND DIRECTIONS, ETC, in the certificate WHICH AS THIS COURT COULD NOT POSSIBLY DO FOR HIM; IN THE RESULT THE APPLICATION IS DISMISSED.

(Sgd.) CLEMENT NAGEON LESTAND
CHIEF JUSTICE

MR. AJAYITHEAPPLICANTS
MR.OKURIBIDO FORTHE MINISTER

12TH OF December, 1960.

Certified True Copy.

That was how the Supreme and high Court of Nigeria restricted the two factions from having similar names with that of Orimolade. | learnt an appeal was made here too but | have no records of the result or the judgment.

**MAJOR LAWRENCE AND THE HOLY
FLOCK OF CHRIST**

On the 20TH of February 1932, Major Lawrence the visioner went to Olorunkole hill at Ibadan for personal prayers. On returning from the hill, he went to Ibeju near the Bar Beach in Lagos for the lent of that year. There he said he was told to leave the Cherubim and Seraphim entirely. He did not say his reasons for this. But some of the Elders said he had been told that as far as this Cherubim and Seraphim was concerned there was nobody who would rise against Orimolade and overcome him. Others said he was not satisfied with the post given to him among the Praying Band.Whatever might be his reasons, whether told or thought, it was only known to him.

He told other members on Wednesday 13th of April, 1932, that he was going to start his own Church. Many who supported him followed. Then early in the morning on the Pentecost day, 15 of May, 1932, he named his Church "The Holy Flock of Christ".

Those who registered their names with him that day were 321.They started the Church in his own house at 49 Kakawa Street, Lagos. This was a great blow to E.A. Davies, seeing how great the number who followed him was. Out of the leaders who followed him were Claudius Olumuyiwa, Idowu, Adefowope, and Coker (Alias Smart Coker). This was how the Church now had four branches in Lagos.

1. The Eternal Sacred Order of the Cherubim and Seraphim led by Moses Orimolade

2. The Cherubim and Seraphim Society led by Captain Abiodun.
3. The Praying Band of Cherubim and Seraphim led by E.A Davies.
4. The Holy Flock of Christ led by Major Lawrence.

It was a wonderful thing to note here that Major Lawrence died on the same day and month Moses Orimolade died; that is the 19% of October, 1933, ten years after Orimolade had died. Major Lawrence was then 45 years old (December 25, 1898 to October 19, 1943).

THE ITA BALOGUN BRANCH CAME TO ORIMOLADE FOR RECONCILIATION

One day the Ita Balogun Section (The Praying Band of C&s came to Moses Orimolade at 42 Daddy Alaja Lagos, for settlement.

They stayed by the door and refused to enter. Orimolade sent to them to come inside, they sent back to Orimolade that they would not enter but he should come out to them. Orimolade stood up thrice to go to them but he was prevented by the Holy Spirit of God.

Then he sent back to these people to come in because the Holy Spirit did not allow him to go out. These people refused to go in.

Orimolade's followers appealed to them but they yielded not. When Orimolade did not come out and they did not go in to him, they departed to their houses and there was no settlement or attempt to settle the disagreement before Orimolade passed away to eternity.

ORIMOLADE CHOSE ANOTHER PERSON TO TAKE THE PLACE OF CAPTAIN ABIODUN

AKINSOWON

On the 9th of August, 1931, Orimolade chose Mrs. M.I. Adeoye as the Captain. On this day also he chose Mrs. A. Biskersteth as Mother Seraph, and the third was Mrs. Rachael A. Johnson as Mother Cherub.

ORIMOLADE CHOSE HOLY GABRIEL AS THE ASSISTANT CAPTAIN OF THE CHURCH

On Thursday 20th of August 1931, Orimolade told all members that Holy Gabriel was chosen as the Assistant Captain of the Church (to assist Holy Michael). His day is remembered yearly by the Church on every third Thursday in the month of August.

CHAPTER 15

THE ENLARGEMENT OF THE COAST

Orimolade's Glory Sprang up in the Northern Nigeria

The Cherubim and Seraphim Church was started in Kaduna in 1927 by a woman called Mrs. Adebiyi. She might have been a member from the Southern part of Nigeria before coming to Kaduna.

This woman lived in Ibadan Street in Kaduna, and services were held in her house until 1933 when they moved from there to Mrs. Aina's plot on Jos Road which was more spacious.

In 1934, they again moved to Plot C, 14 on Kabba Road, Kaduna which was the house of Pa Adefowope who was older and more experienced in this Church than any of them. He had been a member of the Church since when he was in Lagos.

Our father, J.T. Agboola who was one of the founding fathers since 1932, told an eyewitness view of the whole story. In April of 1937, when Pa Adefowope was about to go back home, he chose three of the male members to lead the Church after he might have left. These three were:

1. Elder J. T. Agboola
2. Elder S.A. Adekoya
3. Elder S.O. Kalejaiye

He asked the whole congregation to pray for them and this was done with happiness. But some wondered why three leaders were chosen at the same time. Well, God knows better. None of them knew Kaduna would become the National Headquarters of a giant section of the C&S Churches as it is today.

In the year 1938, they had their first prophetess in person of Serah Oyeleru who later became the wife of Baba Aladura M.O. Diya of Ita Balogun.

By the year 1940, they were blessed with another experienced member; Elder Nathaniel Ekundayo Coker whom I had mentioned in chapter seven of this book as an eyewitness to the life of Moses Orimolade and some of the miracles he performed. He was a civil servant who was transferred from Lagos to Ibadan, from Ibadan to Enugu and from Enugu to Kaduna. His coming to Kaduna was a great blessing to the church in all perspectives.

Immediately Elder N.E. Coker arrived, he started re-organizing, bringing new ideas. New members were trooping in, services were held more regularly. Saturday vigil which was formerly held once a month was now held fortnightly and when they were used to it, this Saturday vigil was held weekly.

He told the Secretary to write the Ibadan Church of C&S to send them prophets and evangelists to revive them. The Ibadan C&S responded by sending a great evangelist to revive them. The Ibadan C&S responded by sending a great evangelist-Pastor Olujimi to them.

He conducted many days of revival services which brought in many more members.

In January 1941, the C&S started their own Sunday morning service. By June of that same year they bought four plots of land-HH 3&4 Katsina Rd. and plots 13&14 Adamawa Road. By 1942, they started building their own Church. Today a very big cathedral, a small chapel and some administrative buildings are now erected on the plots.

At the beginning of Kaduna C&S, seven elders are specially to be mentioned. They were the pillars of the church. The seven elders were:

1. ELDER N.E.COKER (LATE)
2. ELDER J.T. AGBOOLA (LATE)

3. ELDER S.A. ADEKOYA (LATE)
4. ELDER S.O. KALEJAIYE (LATE)
5. ELDER E.O. AJAYI (LATE)
6. ELDER B.A. AINA (LATE)
7. ELDER C.A. SHOFARASIN (LATE)

When Kaduna got the information of other branches starting in Jos, Zaria and Kano, they took the initiative of teaming up as 3 Conference. After all necessary arrangement was completed they had their first meeting in September 12/13, 1941 with a few delegates from the south. (Ibadan). The following year another joint meeting was held in Kano. In 1943, Jos had its own turn and in 1944, the meeting was held in Zaria. At the first meeting, (1941) elder N.E. Coker was chosen as chairman, Elder Wilson from Zaria Conference leader and Elder C.A. Shofaransin as the general Secretary. In 1945, Elder J.T. Agboola becomes the first pastor (Olusoagutan) he was ordained so according to spiritual direction on Olorunkole hill, Ibadan.

In fact, these four towns Kaduna, Jos, Zaria and Kano became the nucleus of what we now called the Conference of the Holy Order of the Cherubim and Seraphim Church Movement which has got branches all over Nigeria and Overseas. Elder N.E. Coker became the first Baba Aladura from 1959-1970. Elder SO. Kalejaiye the second Baba Aladura |971-1982 and the third Baba Aladura to be enthroned is Elder J. T. Agboola from |984. Elder C.A. Shofarasin become the fourth Baba Aladura, Rev'd. Abidoye become the fifth Baba Aladura up till today. Elder E.A. Akinrele a great preacher was the first supervising prophet of the C&S Church Movement Church and he did a lot in the expansion of the conference, Sp.Ap.A.A.Adebayo is the current Supervising Prophet.

CHAPTER 16

THE WHITE MEN WHO WERE OUR COLONIAL ADMINISTRATORS PERSECUTED THE SERAPHIM

At the time the Cherubim and Seraphim Church sprang up, the white men who were our Colonial Administrators made use of some of the Obas and the Police to persecute this indigenous Church in order that it might be completely suppressed. But the merciful God who knows why the church was inaugurated in this land would not allow the suppression. Remember the reply of Moses Orimolade when the Governor sent a messenger to him that they should stop the growth of this Church in Chapter 9 section 6 of this book.

Orimolade said, "IF THIS COUNSEL OR THIS WORK BE OF MEN, IT WILL COME TO NOTHING, BUT IF IT IS GOD YE CANNOT OVERTHROW IT" (Acts 5:38-39).

Whether these white administrators were making this persecution deliberately or ignorance nobody knows. Some people thought they were trying to protect the interest of the foreign churches already in existence in our land: such as the Anglican Methodist, Baptist, Catholic, etc. Some people thought may be the indigenous Church would be a threat of their own colonial administration. Some even thought they were being used by Satan as it was in the history of the early Church: whatever might be the motive behind the persecution, it stabilized the Church and it helped in the quick spread of the gospel to many villages and towns in Nigeria. Some of their reason would be seen from the contents of these letters.

When we read some of the examples of the scandalous letter written about the Cherubim and Seraphim Church among these white colonial administrators, we would be thankful to God for the existence of the church in Nigeria today.

Now let us see some samples of these letters: The source IS the National Archives University 1 ST SAMPLE: LETTER FROM DISTRICT OFFICER, OSOGBO TO THE SENIOR RESIDENT, OYO.

NO. 11045/IED.194

MEMORANDUM

NO. 988/38/1931

27 TMM OF MAY, 1931

To:

The Honorable the Senior
Resident, Oyo Province

From:

Assistant District Officer Osogbo

THE SERAPHIM AND CHERUBIM SOCIETY

Further to my Memorandum No. 892/38/1931. of 7' of May, 1931, I visited Ikerun last week and asked the Akirun and Chiefs for their views on this Society.

1. Their ceremonies seem to be Bacchanalian rather than Christian, their main objective promiscuity in sexual relationship.
2. Bands of men and women process round the town at night, singing and dancing, frequently until dawn, when all forms of immorality are indulged in.
3. The Akirun has sent for their leader, on Jacob Ogundijo and warned him that all the activities of the Society must cease at once, penalty for failure to obey being expulsion of himself and his followers from Ikerun. The same state of affairs was found at Igbo and Aringbajo has taken similar action.

Signed: R.W. Wikes
Asst. District Officer,
Osogbo.

Note: Do you see how this letter was written to destroy the Church Of God? May be it was the Saturday vigil service these white people were describing as service of fornicators and adulterers and our revival as meeting of drunkards. Let us see another letter:

This second letter was from the Senior District Officer for Oy Province to the Assistant Commissioner of Police at Osogbo, when the Senior District Officer was touring Ibadan area.

2ND Sample: LETTER FROM THE SENIOR RESIDENT yo Prof.
No.662.

TO A.D.O. OSOGBO

COPY

MEMORANDUM

No. Tour 255/0.P5
14" of August, 1931, 19...

To:
The Assistant District Officer
Osogbo

From:

Senior Resident, Oyo Province on tour at Ibadan

THE FAITH HEALER AND THE CHERUBIM AND SERAPHIM CHURCH

Please watch most carefully the activities of the ALADURA and the Cherubim and Seraphim Movements and warn the Chiefs that there is great danger to the peace of the country and to their authority in allowing these small people to get established and get power. They should forbid them to work in any of their towns and they should deal with them very severely as people likely to disturb the peace and to impair parental control and spread profligacy in all the homes. They are not recognized Christian Missions and they are against all other Christianity and Mohammedanism and they should be regarded as enemies.

Sgd, W.A. Ross
Senior Resident
Oyo Province.

Comments: My people in the Lord when somebody in Authority wrote such a letter about a Church of God to the Oba, Chief or Police, what do you think would be the outcome for the Church in any towns where such letter reached. This type of secret letter was one going on about the Seraphim and Cherubim that they should not be allowed to establish and they should always be punished.

The next letter was written by Senior Resident W.A. Ross to the District officer at Ife, about the Cherubim and Seraphim. He sent the District Officer to the Obas (Kings) of Ife, and liesha.

3 SAMPLE: Letter from the Senior Resident Oyo to D.O.Ife.

Tour 256/1.P.538
14° of August, 1931

Senior Resident, Oyo Province
On tour at Iseyin

THE FAITH HEALER AND THE CHERUBIM AND SERAPHIM CHURCH

Please warn the Oni and the Owa against allowing the ALADURA or the Cherubim and Seraphim people to establish themselves in any part of the Ife and Ilesha District in any house or any building. They are not recognized religions; they are merely small people who wish to get a living and power. They will surely cause great trouble with the recognized Christian and Mohammedan religions and faith with the Obas if they get established and they have any power.

2. The ALADURA has used methods which will cause strife and riots. The great troubles in the liebu Province and some troubles at Osogbo and Ikerun; they are rascals who use their so called religions for the enjoyment of promiscuous sexual license, they are against all native custom and good order and they are enemies to the Obas and Parental control. They should be rooted out of the Province and dealt with severely if they do not stop their propaganda.

Inform the Obas that they know that I am leaving for England and that I worked for many years to help them for the good of the country and of the people and I warn them that there is a great danger to their country in allowing these rascals to deceive and live upon the people.

Signed: Senior Resident, Oyo Province.

Comments: Do you now see how these white people were enemies to the founding of these Churches in our land? This man was going, but he still left words that they should not be allowed to exist at all. The people who did not allow us to have a Church, would these people allow us to have a school or a seminary? This is one of the reasons why we Cherubim and Seraphim had a setback about establishing schools and seminaries from the beginning. I think you will now see the reason for one of our songs which says: In the land of the African We are counted as leaves But we have a Great Father above Who knows we are the Work of His hands See the words he used to describe us in the second paragraph of the letter, "They are rascals"

4* SAMPLE: This letter was written by Orimolade to the District Officer at Osogbo.

42, Daddy Alaja Street.

Lagos, Nigeria.

16* of June, 1931.

To:

District Officer, Sir, I beg most respectfully to submit to your worship, this our humble petition for your kind consideration.

1. We respectfully ask your worship to assist us in the extension of our mission in your worship's district.
2. That it was brought our notice by our members that in some District, namely Ikerun, Igbajo, Iragbij, Ibokun, Ororuwo, ibala, petu, Obagun, Iresi, Ekusa and Iba, this work was tampered with and in some respect the people were debarred from preaching the Gospel.
3. I submissively beg further to bring to your worship notice that the primary object of this Church is preaching the Gospel in the true light and following our Lores actung fion "Freely ye receive freely ye give". Please extend the same explanation to the Native Chiefs.
4. I beg to state for your worship information that this Church hold an unshaken belief in the Bible as true word of God and in the curative effect of prayers, though not against using Drugs of Doctors prescriptions but sorts of fetish charms, such as igbadi, sigidi, era ata, etc.
5. I beg to state for your worship information that the Church has been Registered on the 4th Day of February, 1930. Under the Companies Ordinance, 1922 Capt. 138, and I enclose herewith a copy of Articles of Association.

Your humble servant craves for your worship's consideration that your worship may be graciously pleased to grant us free access to evangelize our people.

Await your worship's kind and favorable reply. I am respectfully thanking your worship in anticipation.

I have the honor to be,

Sgd: Moses Orimolade Tunolase.

Comments: Do you now see how Moses Orimolade wrote this letter with humility and respect? Please note the reply of the District Officer.

REPLY OF THE DISTRICT OFFICER TO ORIMOLADE

5th LETTER

No. 1144/38/19

District Office, Osogbo.

20th June, 193;

Dear Sir,

THE SERAPHIM AND CHERUBIM CHURCH

I have to acknowledge the receipt of your letter of the 16th June, regarding the alleged persecution of your Church at Ikorodu and other places in this District, and to inform you that it is not my intention to interfere in any way with the discretion of the Chiefs responsible for the good government of these towns. I may add that I am entirely in agreement with them in their desire to stop noisy and disorderly crowds parading round their towns at night.

If it is a fact you wish to spread the Christian Gospel, I would suggest that you send a representative from your headquarter to Ikorodu to hear from the Chiefs of that town and from the representatives of your society.

I am your faithfully,

(Sgd). R.D.V.Wilkes

Asst. District officer

Osogbo.

Comments: My people, do you see how the District officer reply Moses Orimolade just to prove to you that there was no any help forthcoming from the government of that time. Jesus Christ did his work alone and he alone deserves the praises and glory.

6th SAMPLE: This is another letter written by the Senior Resident, Oyo to the District at Ibadan and Oyo to persecute the members of Cherubim and Seraphim Band.

Tour 25.7/C.F. 539

14th of August...31

The District Officer,

Ibadan.

1144/38/19

District Office,

Osogbo.

THE HEALINGS OF THE CHERUBIM AND SERAPHIM CHURCH

Will you please tell the Baale and Chiefs that it is imperative that they should prevent the

ALADURA AND Cherubim and Seraphim people from establishing themselves in any of the Ibadan towns because they are not recognized religions, they are started by people who are small people who wish to, get a living and to have power over many people. Strong measures must be used against their establishing themselves in any house or place in Ibadan towns. The Cherubim and Seraphim have caused a great trouble in Ijebu country also some trouble at Ikorun and Osogbo. They are bad people who use their so-called religion for sexual license against the customs of the Yoruba land.

The ALADURA are people started by a dismissed Public Works Department motor driver. They have been fighting the Christians and Mohammedan religion in Ilesha District and will do the same if they can get established in Ibadan, There is a great danger from these Societies if they get established strong.

Signed
Senior Resident
Oyo Province.

This same day this Senior Resident sent copies of the same letter to District Officer at Oyo concerning the faith healer and the Cherubim and Seraphim and he was asked to send copies of the same letter to Oba Alaafin of Oyo that if he saw any of these people in Oyo and Area he should drive them away quickly.

Comments: My people in Christ do you now see how Satan was making use of these people against this our Church. It was at this time that Joseph Babalola started his ministry. It was he that these white administrators addressed as a driver dismissed from the roadwork. He said it was the people who are now against the Christians and the Moslems.

I really thank God of Israel that today in Nigeria these Cherubim and Seraphim and the Christ Apostolic Church whom these white administrators persecuted were the most indigenous Churches who stands firmly today in Nigeria for Christian Solidarity in Evangelism, these two Churches played a great part.

CHAPTER 17

MOSES FINISHED THE WORK HE WAS SENT TO DO IN THE LAND OF AFRICA

"TWO WONDERFUL THINGS ABOUT MOSES ORIMOLADE WHICH WOULD NEVER FORGET"

(Gathered from Written Record)

1928, a man known as Orimodeii who was a member of the Church, and also a civil servant. He owed some money there at his working place and he did not put his own address down. Instead of Orimodeji they had Orimolade in their book. This matter had been reported to the Police and they were looking for the man.

A Policeman came to Orimolade with his warrant of arrest. The followers told Orimolade, who was in his room about the Officer who was looking for him. The Policeman went near the entrance of Orimolade's room and delivered the message.

Orimolade told the man to wait for a moment, when he went back inside to pray, he closed the door after him. people were waiting for Orimolade to come out from the room. They stood there together with the policemen. As they were waiting, another policeman from the headquarters came in to call the waiting police officer, saying "the man you were told to bring to the office was already there". The waiting Officer was shivering as he heard that Orimolade had got to their office. He opened the door to see if there was any other door or window in that room, but none. When the Office and the followers got to Tinubu Square, it was a great surprise to see Orimolade there.

The Officer then related his few minutes experience with the man of God. When they knew a wrong person had been invited to their office, "they begged him to go away

"The second mystery is this, by Elder J. O Coker "modu Olugbusi and myself went to see Orimolade one day for an important matter. Those we met in the house told us Orimolade was in the room. We knocked at the door, expecting his deep breath. The deep breath he occasionally had was always a sign that he was in and you could come in. We expect him to call us in but nobody spoke. We lifted up the curtain and peeped into the room, nobody was there, but we waited and started agitating on where he could have gone. Five minutes after, we peeped into the room and saw nobody, we suddenly heard his deep breath. Then we looked into the room and saw him.

THEN HE SAID "MY CHILDREN, COME IN, WE JUST WENT UP FOR A MEETING" This made us wonder! And throughout that day, we repeated again and again the sentence: "We just went up for a meeting". Being saying about Moses Orimolade would not be as He said further that Orimolade would have revealed many things to them or taught them many things but men blocked up this with their character. He said he thought it was not the time he should die that he died. He died before his time.

"Elder Coker said, "He yearly sanctifies water for us that healed any type of disease. Every member used to have his or her own share of this water in clear bottle which would be taken home and used. Some people used theirs throughout the year, by adding more and more when it was about to finish. This was not a matter of dwelling on the use of psalms as some do nowadays. He sanctified the water with the sign of the Cross in the name of the Father, Son and the Holy Ghost and prayed that the Holy Spirit of God should make the water a healing one for all types of diseases in the name of the Lord Jesus Christ Amen".

That is all the prayer of faith that worked miracles for man. He would not dwell on the efficacy of the use of psalms or calling of thousands of other names before saying his prayer or before his

prayer was answered.

A DISCIPLE WHOM ORIMOLADE LOVED SO MUCH OFFENDED HIM TWICE

On one Friday when Orimolade sent his disciples to the seaside for an important prayer, a vision came from Elder Selton that an enemy would bring a poisonous fish soup to Orimolade that day and the disciples should keep watch and should not allow Orimolade to eat it. Later in the day the food was in fact brought and the disciples got it and gave it to Orimolade and he ate it.

From the sea side the Holy Spirit of God was telling the people that the disciples had broken the warning and the fish had already been taken. But in order to show that God is the God of the living, Orimolade would eat it without any effect. Moses Orimolade passed out the poison as excreta and all eyes saw it.

The second occasion was when the disciples were sent on a journey. From the world of darkness to perform miracles like Orimolade, when Orimolade knew about this, he cursed the evil spirit in the man. That very night, the evil spirit came on the man and he started talking abnormality. The elders began to appeal to Orimolade to forgive him. After much appeal, Orimolade told him to be kneeling down before every member present both young and old including the women asking for forgiveness of sin for the man. This he did one by one weeping bitterly. After the last person he received forgiveness and the evil spirit left him.

THE FIRST CONFERENCE OF 10TH OF JULY, 1933

On the 10TH of July, 1933, Orimolade called the first Conference of Cherubim and Seraphim, excluding the secessionists.

One thing about this division was that, it happened only in Lagos, not even a branch outside Lagos was affected. Thus people came from all over the country to this conference. The procession was grander than the first procession of 1925. Those that conspired to poison Orimolade through the fish soup came one by one to confess their sins. Orimolade just told them not to worry, for it was Satan that used them and the Lord had forgiven them.

ORIMOLADE LEFT LAGOS FOR EBUTE-METTA THREE MONTHS AFTER THE CONFERENCE

On the fifteen of September, 1933, Orimolade left Lagos for Ebute-Metta and he lived in Mr. Odufunlade's house at Osholake Street. When he got to Ebute-Metta, he blessed those around him and told them that the "Everlasting Ark of Covenant" which was removed from Lagos was that day brought to Ebute-Metta and Ebute-Metta would ever be the headquarters. He asked them to shout Halleluyah and they all responded, Halleluyah!

After twenty days here, he told his followers that he was now moving to "Waasimi". This is a village near Abeokuta. Waasimi means "come and rest". The followers continued to tell him Waasimi was too far away. Then he agreed to go to his friend Mr. Oguntolu a Methodist Rev. WAASIMI (COME AND REST) that he mentioned here not only meant to be a town but was used as a figure of speech. The disciples did not understand that this meant his desire to go back "Home of Glory" to rest.

ORIMOLADE'S LAST THIRTEEN DAYS ON EARTH (MOSES ORIMOLADE AT OJOKORO THE LAST TOWNTOWN TO LIVE IN)

Orimolade got to Ojokoro on the 5th of October 1933, with his honest and sincere followers.

Ojokoro is a small village about thirteen miles from Lagos. It is on Lagos-Abeokuta road. Then his discussion changed. Everything he discussed was just like making farewell speeches to his disciples. Then vision began to come out that the great prophet was about to depart from them. Prophet Agbebi even told them in his own vision that he saw a white horse gorgeously decorated which Orimolade would ride back to the everlasting home. Because of these visions the elders got together and started praying to God not to take their leader away from them. BABA WARNED THEM AGAIN THAT THEY SHOULD NOT BE AT ENIMITY WITH THOSE WHO PULLED AWAY BUT IF THEY CAME BACK, THEY SHOULD BE ACCEPTED.

ORIMOLADE CHOOSE ONANUGA TO TAKE HIS PLACE

On the 1st of October 1933, Orimolade asked for Abraham Onanuga when he saw him, he (Orimolade) told the elders he did not know much about the doctrine and constitution of the order but the elders should cooperate with him and lead him aright. He instructed elders J.O. Coker to show the way to all members. Orimolade THEN TOOK ONE OF HIS TWO PRAYER GOWNS AND PUT IT ON ABRAHAM ONANUGA, BLESSED HIM AND ANOINTED HIM AS LEADER AND THE HEAD OF THE CHERUBIM AND SERAPHIM IN HIS OWN PLACE.

All these arrangement were becoming astonishing to all the members especially the elders. They all continued to pray fervently to God to postpone the taking away of their Leader. Orimolade did not curse Seraphim.

SIGNS OF THE MOVEMENT OF STARS

From the night of 13* of October to 15th of October, 1933 there was the visible movements of the constellation of stars from the West to the East. This was seen by most people throughout Nigeria, which the prophets and the visioners interpreted to be sign for the passing away to eternity of the great prophet of God.

Orimolade sent for Apostle Bada and Bishop Johnson. They came to him and he discussed with them on the progress of the church after his departure.

When visions continue to come out that Orimolade would soon pass away and this was again shown in his talks and the arrangement he was making, the elder decided to choose some leaders who would constantly remain with him during the day and some during the night just to continue to pray to God to add more days to his life. His passing away was not as a result of illness or old age, but I think he had finished what he came to do.

ORIMOLADE TALKED WITH THE LEADERS AND THE ELDERS ON 18TH OF OCTOBER, 1933

On the 18th of October, 1933, Orimolade invited all the leaders and the elders to himself. When they got to him, he asked them to sit around him. He started blessing them and encouraging them to go on in the Lord. He authorized them to take care of the gold that was put in their charge throughout the world. He had a long tremell discussion with them. He emphasized it again that If ABIODUN AND ITA BALOGUN GROUPS SHOULD COME Elder Coker, the most elderly of them all was told to lead aright all other and show them the way and explain the doctrine to all members especially Abraham ONANUGA whom, he had chosen as the new leader.

ORIMOLADE PASSED AWAY TO ETERNITY ON OCTOBER 19TH , 1933

At exactly eleven O'clock in the morning of 18th of October, 1933, before Orimolade met with elders, voices of singers were heard at Orimolade's place. Many people rushed to the place hoping to see the visitors that had just arrived from Lagos or from the interior but on getting to him nobody, except those waiting on him were found there.

At about 3a.m. of 19* of October, 1933, Orimolade started praying. Prophet Agbebi and his brother, Peter Omojola was with him.

They were the people who gave the news of this last hour of the man of God. They said, not long after 3a.m., when a great lightening entered where Orimolade was. It was as a result of this great light that the two of them fell down. When they stood up and gained back their consciousness they ran to see the person they were guarding, BEHOLD HE HAD PASSED AWAY! And that was how the GREAT MAN OF VALOUR PASSED AWAY TO ETERNITY. "Farewell, my father AIAGUNMOKADI, THE EVER REMEMBERED SERVANT OF THE ALMIGHTY".

Not quite three hours after his death that people started seeing visions that the servant of the Almighty God had passed away, elder J. Ifemade of Hotounu branch was the first to see the vision about the death of Orimolade. And when they investigated so it was before the following day all the elder all over the country had met.

On the 20th of October; when he was to be buried, a wonderful thing happened. When the burial ground was being dug, there came WHITE FEATHER BIRDS like cranes, more than a thousand in numbers flying round the sepulcher. From that morning onward, they did not leave until the burial ceremony was over and every person there left for his home. Halleluyah, glory be to the Lord.

Since 1934, the Cherubim and Seraphim had been having remembrance service every year at Ojokoro where he was buried ORIMOLADE'S REMAINS WAS EXHUMED FROM OJOKORO, LAGOS AND REBURIED AT IKARE HIS HOME TOWN IN 1975-FORTY YEARS AFTER THE FIRST BURIAL BY I.K DAIRO M. BE-LIVING WITNESS

In the year 1975, a vision came to Elder I.K Dairo that Orimolade's body should be exhumed from Ojokoro and reburied at Ikare his hometown. He told me that he did not want to accept such a vision because he thought himself to be too young to be given such a task. But after a lot of repeated visions and personal revelations, he had to agree to do the job. The information was only given to very few people, but on the day the task was to be carried out, Elder Oguntonu, son of Pa Oguntonu, who was a friend of Orimolade challenged them.

Explanations were made but he was not satisfied. He had to send to some elders of Cherubim and Seraphim from Lagos who rushed to the place. Fortunately I.K. Dairo was found. Explanations were made to the elders and they told him to give them time to meet over the matter. But he feared God more than man and he thought of what they might do to prevent him from carrying out the task God had given to him to do because he believed the repeated vision was from God. So, he had to return to the sepulcher the following day with some experts who worked at cemeteries as grave diggers. This was carefully done.

To their greatest surprise and amazement, they found that the body which was earthly according to the scripture was not touched by the real soil (Earth) on the top. The space between the two was there. The only bones were not disintegrated. Oh! Glory be to the Lord. They carefully exhumed this and even carried with him the soil on which he laid His coffin and before 12 noon that day, they had almost got to Ikare.

On the way to Lagos, continued I.K Dairo, he branched at Ijesha and informed the head of C&S there as to what he had juie done, they could not believe him.

Two people were sent with him to go back to Ikare and showed them the remains if he spoke the truth. When they found out that he was correct, he was told that he should have informed them before. Now action must be quick, and reburial ceremony must be done in a big way. Immediately, delegates were sent out to different sections of Cherubim and Seraphim all over Nigeria. A meeting of all branches was held at Ibadan. A date was set for the big ceremony. The Oba Olukare of Ikare was informed; he donated an eighty-five-acre piece of land on which the remains was to be buried.

A new highly decorated and beautiful coffin was bought by the IKARE C&S Churches. There the body of ST. MOSES ORIMOLADE TUNOLASE WAS LAID.

The new coffin in which the remains of Moses Oriomolade Tunolase was put in, in the year 1975.

A big building was put up on the land where he was buried in a very beautiful sepulcher with the biggest ceremony ever experienced by the Cherubim and Seraphim in "Nigeria".

This palm was said to be planted by Oriomolade himself at the time he was having a farm of yams. The palm is different from other palms around especially by the leaves. This palm is located very near his new tomb at Ikare.

COMING TO THE END OF THIS BOOK

After the death of Moses Oriomolade Tunolase many other events took place within the Cherubim and Seraphim which we don't know at all or which may be known to a very few people or known within the place of event and which had been passed from hand to hand, without any written documents. And again you know most of the people in this church were not learned people or theologians.

Many things would have been learnt from the Bible which could have been the guiding light to show them the right way. But when they did not know much about the Bible how could they know the way.

For example concerning the Holy Spirit among the Cherubim and Seraphim, so many believed that those who speak in tongues or Who interpret or those who see visions were the people who possessed the Holy Spirit. Many even believe that they are the powers within the church. If we do not have the knowledge of the word of God, we will not know that Satan can manifest himself as an Angel of light. At times, many are quite ignorant of what is called.

"The New Birth". Many are doing works of healing but not work of saving souls. All these must be known before we can enter into eternity. Revival of clapping is much pronounced in the C&S than the revival of the words of God, and many think this was how it was in the beginning or that was how the founder Moses Oriomolade laid it down.

SOME EXPLANATIONS ABOUT THE CURSE WHICH MANY PEOPLE BELIEVED MOSES ORIMOLADE CURSED THE CHERUBIM AND SERAPHIM THAT THEY WOULD NEVER BE ONE:

asked about this matter from my father Prophet G. O. Fakaye & Sp. Ap. M. O. Arowolo that they should tell me what they knew about the story Connected with grass cutter meat. Was it true that Oriomolade used the meat to curse the Church? they said, "No, not so". They said there were two women with Oriomolade, one of them was popularly called "Sisi of Lagos". The other one was Elizabeth Olayinka king called "Layinka Ijesha"

This Sisi of Lagos was a corny woman, or a woman like Judas. She spent money as she wanted and stole as much as she needed from the general purse of the church. There was a time when a beggar who blew trumpet for alms came to Orimolade, as he was blowing his trumpet, Orimolade told this Sisi of Lagos to bring money under his mat, where he used to keep money, to give to the beggar. She brought out only one pound, equivalent of N2.00 (Nigerian Naira) and said that was all the money she found there. Though it was a surprise to hear that, however, he got it and gave all to the beggar.

Before the evening of that day somebody had come to give Papa a gilt O forty pounds, equivalent of N80.00 (Nigeria money). This type of dubious behavior went on like this until the day she reaped in full the fruits of her actions. But Elizabeth as formerly described was a woman who used to take good care of Papa Orimolade in food, drinks, washing of clothes and in fact, she was far different from the other lady (Sisi of Lagos). ORIMOLADE CALLED THE TWO OF THEM AND TOLD SISI OF LAGOS TO HELP HIM BUY GRASS CUTTER MEAT (GRASS CUTTER IS OYA in Yoruba) and the other woman to help him buy the meat of Antelope (Antelope means Etu in Yoruba).

In fact the two did not know that Orimolade wanted to do with these two types of meat, they thought it might be he wanted to eat them. They quickly went to buy the meat. When they brought them, Orimolade told them to go and cook the meat--they finished cooking the soup and brought it back to Orimolade. As Orimolade saw that each had cooked her own meat, he told each to go and eat her own. They took it away and each went to eat her own meat, thinking that he did not wish to eat again. My people: that was the day each had their own reward.

Stories told us that Elizabeth Olayinka had joy and peace through out the rest of her life. ETU the Yoruba meaning of her own meat symbolizes ITURA joy and peace of both mind and body. But the other woman, Sisi of Lagos who was asked to buy grass cutter meat, received severe punishment throughout the rest of her life. Why was that particular animal chosen for her? The reason is OYA AND IYA are three letter words in Yoruba which have almost the same pronunciation. OYA is the animal, IYA means punishment means eat the meat, je iya means receive punishment). The animal was used as a figurative symbol for the reward of her character. This buying of Oya meat was what some members of Cherubim and Seraphim thought to be used as a symbol of CURSE by Orimolade to cause DISUNITY among the Cherubim and Seraphim till today. 'Ya' means divide, lyapa' means divisions. That meat symbolizes divisions. But when you read this story as told to me by Prophet G. O. Fakaye one of the great Prophet of our time, you would accept this version of the story. He said Orimolade told his followers no terthere who went an, ane back they should be received but!

Indoor let me give them views about this so-much believed promolades, CURSE: Pery oaty, vies not believe that Orimolade their ounced any curse on sonatherubinand Seraphim which caused their division till today for the following reasons: If we said "Oya' meat means lyapa' Which is division, I think there had been divisions since 1929 when the church divided into three and that of the Holy Flock was the fourth in 1932. For this reason we would not say the meat was used as a curse for division.

The second reason was that one cannot spoil his own work with an everlasting and indelible curse.What Sp. Ap. Arowolo told me in May, 2010 was that Moses Orimolade said that if the people who went away came back they should be accepted,We have now seen through this that there had been room left for future unification. Since there is this chance left for future unification I believe with double assurance that, since God was able to wipe off the division

between the Jews and the Israelites so shall He also wipe off all the divisions and disunity among the Cherubim and Seraphim organization, and the Church shall become one flock with one shepherd Read Ezekiel 37:15-28.

My third reason is that, "I want you members of the C&S Church to go and read your Bible and see the story of the Israelites that for many years they were in division since the time of Jeroboam to AD 70 when they were scattered all about the world. You could observe that it was in 1948 that they were brought back to their land according to the prophecy of Ezekiel (Ez. 37:15-28) that they became one flock under one shepherd. They are now called Israelites with only one Prime Minister. Today, how many churches do we have in the world? Catholic; Anglican, Methodist, Baptist, ECWA, Cherubim and Seraphim, Celestial, the Apostolic Church and the C.A.C., can we then say that Jesus had cursed the Church that they would never be one?

We all saw an example in Nigeria in 1985 when the matter of Organization of Islamic Conference (OIO) occurred, Nigerian Christians immediately became united. At the second coming of the Lord, I had the belief that what we have in Revelation 7,9-17 shall come to pass. All churches shall become one (Halleluyah). That is also my belief about that of the Cherubim and Seraphim: that they shall be one when it is God's appointed time.

My fourth reason: It is true that the division in the Cherubim and Seraphim was caused by Satan, it happened because God gave him the opportunity, as God had given the opportunity for the springing up of different churches all over the world, to give rise to the rapid spread of the gospel throughout the world. So it is in the case of the Cherubim and Seraphim were it not for the division there could not have been so many branches of the Cherubim and Seraphim in Nigeria today. When this one branches out he would not ask for any money from where he branched out before starting his own. Others would start theirs from other towns different from where they branched out. The wonderful thing there is that they all have "Cherubim and Seraphim" inserted in whatever name they are called and recognized as the founder. IF NOT FOR THESE DIVISIONS WE COULD NOT HAVE RAPIDLY SPREAD TO SUCH A GREAT NUMBER see what the Bible says in Roman 8:2; "And we know that all things work together for good to them that love God, to them who are the called according to His purpose"

This is how the division had helped in the rapid spread of the church to the glory of God who had called us from darkness into light. The spread which money cannot do no matter how much is kept apart by the mother church for the spread of the gospel. I wish to make it known to us today that Satan the architect of the division has now regretted; for if he had known that the division would lead to the numberless branches that rose up, he would not have led the people into the schism. As he had regretted over the death of Jesus, that had he known that the death of Jesus would lead to the salvation of many souls, he would have not led people to kill him.

My people, I want everybody to erase it out from his or her mind that the Cherubim and Seraphim cannot be one again. By the mighty power of God of my Father Moses Orimolade Tunolase when is time for God to do it he will bring the whole Cherubim and Seraphim together to be one flock under one Shepherd. All our tears shall be wiped off. All our sins and curses shall be washed clean in the blood of Jesus Christ. Surely we shall be like the sand of the sea and like the stars of heaven in number. Which Christian denomination shall end the world? "Cherubim and Seraphim Church". The fifth reason: As the heart of man was at the time of Orimolade so it is today. Many thought being the head or leader is a passport to heaven without the thought that your personal faith shall take you there.

Many do not wish to leave this post that is why they continue to emphasize that the curse of "Orimolade" brought division into the Cherubim and Seraphim Church now forget everything about the curse, examine your own heart and ask yourself this question: "Am I prepared to relinquish this my post if this is what will bring unification into the church of the Cherubim and Seraphim?"

LESSON TO BE OBSERVED FROM THIS BOOK

The death of Orimolade brought all the various brand of C&S churches together Ojokoro cemetery where he was buried. It was reported that so many stars drifted eastward, some meteors even fell from heaven on that night.

The life and time of Orimolade was full of activities, he devoted his life for witnessing Jesus Christ to the people of Nigeria.

His body never saw corruption. He did not get married. He lives an ascetic life. Now only his followers revered him, by all and sundry, religious leaders, politicians of those days, even the colonial rulers and their officials. He was regarded as a Saint, the | " Nigeiran to be so accorded a Saint.

Orimolade was loved by all his followers and regarded as father and founder of C&S, even those who broke away as factions. They still pray and held his name in honour but he was never worshipped as a deity or god nor equated as Jesus Christ.

One important thing was that all branches of C&S Aladura Churches today numbering over 5000 registered bodies still regard him as the authentic founder of Aladura group of churches world wide.

Complication of this document was from written and oral sources with verification by prayers. The following issues are what we try to portray in this final write-up.

- That Orimolade was born and brought up in a well known and respected family at Ikare Akoko.
- That the Mysteries which characterized his birth and childhood were nothing but God's way to prove His greatness in the mist of a forgotten generation as compared with the rest of the world as at that time.
- That emphasis should be on his mission on earth which is the ministry of the Cherubim and not on the mysteries associated with his birth or the miracles God performed through him
- That He was actually trained in the Bible Class of those days by highly dedicated clergymen of the CMS mission in the Anglican Communion of 4 years (1909 - 1912) at the St. Stephens Anglican Church, Okeruwa, Ikare-Akoko.
- That the Anointing he received from the Holy Ghost together with his commission backed him to succeed in this mission
- That He was equally exposed to the truth in Quran through his earlier relationship with Mallam Garba, an Islamic scholar he met in his teenage.

He started his evangelism at the age of 40 years (1918) and died at the age of 55 years in (1933). Year of birth was traced through historical facts and events to be 1879

- He did not get married nor have anything to do with woman.
- He was completely devoted to his mission backed with continuous fasting and prayers.
- That the Church of Cherubim and Seraphim, Aladura group which is formed, was devoid of any cult or occultic practices, Rather, it was purely a Pentecostal Christian Church controlled and directed only by The Holy Spirit.

- That the disciplinary action he took on some early prominent members was correct, total and final in order to safeguard the Church members in future. Thus separating the seed of Satan from the true seed of God at genesis.
- That he directed every convert only to Jesus Christ as the author and finisher of our faith. He never accept nor direct members of the Church to worship him.
- That he was building a Church that could stand for Jesus at any time against the army of Lucifer in this end time.
- That the focus of the Church of Cherubim he founded is to orient the faithful on the role to play in regards to the messages of the end time as recorded in the books of prophecy (Revelation, Daniel, Ezekiel, Isaiah and Jeremiah)
- That Orimolade spoke only in classical Oyo Yoruba even write from childhood instead of speaking in his native Ikare-Akoko dialect. This without anybody teaching him.

That he can read through the entire Bible without opening the pages. This talent still abounds within the Church of Cherubim and Seraphim up till today. There are many who never go to school yet capable to reading the bible off-head.

Example was Sp. Apostle Lawrence Abiodun Ogunleye of C&S Mov't Church, Odi-Olowo, Ilesha.

That he never place a curse rather prayers and blessing on the Church in her difficult period as some erroneously claimed.

NETWORK

You have come to the end of this work, we trust that Lord has used the Book for your personal and spiritual growth and development. As a ministry, we are committed to spreading the fragrance of the knowledge of Christ to everybody everywhere: Our strategy is to produce literatures, Organize conferences and write movies and films, to use the internet satellite to spread the knowledge. The tactic is to purchase all the equipment necessary for the propagation of the word, while the logistics is organizing a worldwide Crusade. In the light of the above ANJORIN VISION EVANGELICAL MINISTRY can not do it alone, we need you as partners in the actualization of our vision if you wish to networking with us, we look forward to your comments, suggestions and donation in cash and kind. Please Contact us through the under listed.

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May the Lord bless you abundantly as we bilaterally network to spread the fragrance of the knowledge of Christ everywhere.

THE BOOK YOU CAN GET FROM ANJORIN VISION EVANGELICAL MINISTRY BOTH ENGLISH, HAUSA AND YORUBA:

1. CHERUBIM & SERAPHIM CHURCH, THE HOLY CHURCH FROM ABOVE
2. MOSES ORIMOLADEA SAINT AMONG THE SAINTS
3. LIFE AFTER DEATH
4. PROPHET THAT CAREFUL

5. THE FLAMING SWORD
6. THE DEATH OF MARTYRS
7. POWERFUL SECRET OF PRAYERS AND FASTING
8. WHO ARE YOU?
9. THE MASTER KEY
10. WHO WILL CLIMB THE HOLY MOUNTAIN?
11. CHRISTIAN NAMES AND THEIR MEANING
12. 5000 BIBLICAL QUESTIONS AND ANSWERS
13. PROPHET WHY ARE YOU DISAPPOINTING GOD?

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5. C&S HYMN BOOK,
6. THE HISTORY OF CAPTAIN ABIODUN
7. THE PROPHET BY PROPHET G.O FAKEYE
8. THE HISTORY OF MOSES ORIMOLADE BY GEN. EVANG. OLU FAMODIMU
9. THE HISTORY OF MOSES ORIMOLADE BY PROF. ATANSUYI.

THE END

COMPILED: PROPHET SAM ABIODUN